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CONSTITUTIONS.

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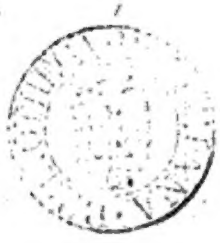

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THE

CONSTITUTIONS

OF THE

FREE-MASONS.

CONTAINING THE

Hiſtory, Charges, Regulations, &c.
of that moſt Ancient and Right
Worſhipful *FRATERNITY.*

For the Uſe of the LODGES.

LONDON:

Printed by WILLIAM HUNTER, for JOHN SENEX at the *Globe*, and JOHN HOOKE at the *Flower-de-luce* over-againſt *St. Dunſtan's Church*, in *Fleet-ſtreet.*

In the Year of Maſonry —— 5723
Anno Domini —— —— 1723

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TO

His GRACE the DUKE of *MONTAGU.*

My Lord,

BY Order of his *Grace* the DUKE of WHARTON, the preſent Right Worſhipful GRAND-MASTER of the *Free-Maſons*; and, as his

Deputy,

DEDICATION.

Deputy, I humbly dedicate this Book of the *Conſtitutions* of our ancient *Fraternity* to your *Grace*, in Teſtimony of your honourable, prudent, and vigilant Diſcharge of the Office of our GRAND-MASTER laſt Year.

I need not tell your GRACE what Pains our learned AUTHOR has taken in compiling and digeſting this Book from the old *Records*, and how accurately he has compar'd and made every thing agreeable to *Hiſtory* and *Chronology*, ſo as to render theſe NEW CON-

STITUTIONS

STITUTIONS a juſt and exact Account of *Maſonry* from the Beginning of the World to your *Grace's* MASTERSHIP, ſtill preſerving all that was truly ancient and authentick in the old ones: For every Brother will be pleas'd with the Performance, that knows it had your GRACE's Peruſal and Approbation, and that it is now printed for the Uſe of the *Lodges*, after it was approv'd by the GRAND-LODGE, when your GRACE was GRAND-MASTER. All the *Brotherhood* will ever remember the Honour your GRACE has done them,

and

and your Care for their Peace, Harmony, and lasting Friendship: Which none is more duly sensible of than,

My LORD,

Your GRACE's

Most oblig'd, and

Most obedient Servant,

And Faithful Brother,

J. T. DESAGULIERS.

Deputy Grand-Master.

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THE

CONSTITUTION,

History, Laws, Charges, Orders, Regulations, and *Usages,*

OF THE

Right Worshipful FRATERNITY of

Accepted Free MASONS;

COLLECTED

From their general RECORDS, and their faithful TRADITIONS of many Ages.

TO BE READ

At the Admission of a NEW BROTHER, when the *Master* or *Warden* shall begin, or order some other Brother to read as follows:

ADAM, our first Parent, created after the Image of God, *the great Architect of the Universe*, must have had the Liberal Sciences, particularly *Geometry*, written on his Heart; for even since the Fall, we find the Principles of it in the Hearts of his Offspring, and which, in process of time, have been drawn forth into a con- Year of the World 1. 4003. before Christ.

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a convenient Method of *Propoſitions*, by obſerving the Laws of *Proportion* taken from *Mechaniſm*: So that as the *Mechanical Arts* gave Occaſion to the Learned to reduce the Elements of *Geometry* into Method, this noble Science thus reduc'd, is the Foundation of all thoſe Arts, (particularly of *Maſonry* and *Architecture*) and the Rule by which they are conducted and perform'd.

No doubt *Adam* taught his Sons *Geometry*, and the uſe of it, in the ſeveral *Arts* and *Crafts* convenient, at leaſt, for thoſe early Times; for CAIN, we find, built a City, which he call'd CONSECRATED, or DEDICATED, after the Name of his eldeſt Son ENOCH; and becoming the Prince of the one Half of Mankind, his Poſterity would imitate his royal Example in improving both the noble Science and the uſeful Art.*

Nor can we ſuppoſe that SETH was leſs inſtructed, who being the Prince of the other Half of Mankind, and alſo the prime Cultivator of *Aſtronomy*, would take equal Care to teach *Geometry* and *Maſonry* to his Offspring,

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* *As other Arts were alſo improv'd by them*, viz. *working in Metal by* TUBAL CAIN, Muſic *by* JUBAL, Paſtorage *and* Tent-Making *by* JABAL, *which laſt is good* Architecture.

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Offspring, who had alſo the mighty Advantage of *Adam*'s living among them. †

But without regarding uncertain Accounts, we may ſafely conclude the *old World*, that laſted 1656 Years, could not be ignorant of *Maſonry*; and that both the Families of *Seth* and *Cain* erected many curious Works, until at length NOAH, the ninth from *Seth*, was commanded and directed of God to build the *great Ark*, which, tho' of Wood, was certainly fabricated by *Geometry*, and according to the Rules of *Maſonry*.

NOAH, and his three Sons, JAPHET, SHEM, and HAM, all *Maſons true*, brought with them over the *Flood* the Traditions and Arts of the *Ante-deluvians*, and amply communicated them to their growing Offſpring; for about 101 Years after the *Flood*, we find a vaſt Number of 'em, if not the whole Race of *Noah*, in the Vale of *Shinar*, employ'd in building a *City* and large *Tower*, in order to make to themſelves a Name, Amo Mundi 1757. 2247. Ante Chriſtum.

† *For by ſome Veſtiges of Antiquity we find one of 'em, godly* ENOCH, (*who dy'd not, but was tranſlated alive to Heaven*) *prophecying of the* final Conflagration *at the Day of Judgment* (as St. *Jude* tells us) *and likewiſe of the* General Deluge *for the Puniſhment of the World: Upon which he erected his two large Pillars, (tho' ſome aſcribe them to* Seth) *the one of* Stone, *and the other of* Brick, *whereon were engraven the Liberal Sciences, &c. And that the* Stone Pillar *remain'd in* Syria *until the Days of* Veſpaſian *the Emperor.*

and to prevent their Diſperſion. And tho' they carry'd on the Work to a monſtrous Height, and by their Vanity provok'd God to confound their Devices, by confounding their Speech, which occaſion'd their Diſperſion; yet their Skill in *Maſonry* is not the leſs to be celebrated, having ſpent above 53 Years in that prodigious Work, and upon their Diſperſion carry'd the mighty Knowledge with them into diſtant Parts, where they found the good uſe of it in the Settlement of their *Kingdoms*, *Commonwealths*, and *Dynaſties*. And tho' afterwards it was loſt in moſt Parts of the Earth, it was eſpecially preſerv'd in *Shinar* and *Aſſyria*, where NIMROD,* the Founder of that Monarchy, after the Diſperſion, built many ſplendid Cities, as *Ereck*, *Accad*, and *Calneh*, in SHINAR; from whence afterwards he went forth into ASSYRIA, and built *Niniveh*, *Rehoboth*, *Caleh*, and *Rheſin*.

A. M. 1810. 2194 Ante Ch.

In theſe Parts, upon the *Tygris* and *Euphrates*, afterwards flouriſh'd many learned *Prieſts* and *Mathematicians*,

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* NIMROD, *which ſignifies a* Rebel, *was the Name given him by the holy Family, and by* Moſes; *but among his Friends in* Chaldea, *his proper Name was* BELUS, *which ſignifies* LORD; *and afterwards was worſhipped as a God by many Nations, under the Name of* Bel, *or* Baal, *and became the* Bacchus *of the Ancients, or* Bar Chus, *the Son of* CHUS.

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ticians, known by the Names of CHALDEES and MAGI, who preſerv'd the good Science, *Geometry*, as the KINGS and *great Men* encourag'd the *Royal Art*. But it is not expedient to ſpeak more plain of the Premiſes, except in a *formed Lodge*.

From hence, therefore, the *Science* and *Art* were both tranſmitted to latter Ages and diſtant Climes, notwithſtanding the Confuſion of Languages or Dialects; which, tho' it might help to give Riſe to the Maſons Faculty and ancient univerſal Practice of converſing without ſpeaking, and of knowing each other at a Diſtance, yet hinder'd not the Improvement of *Maſonry* in each Colony, and their *Communication* in their diſtinct National Dialect.

And, no doubt, the Royal Art was brought down to *Egypt* by MITZRAIM, the ſecond Son of *Ham*, about ſix Years after the Confuſion at *Babel*, and after the *Flood* 160 Years, when he led thither his Colony; (for *Egypt* is *Mitzraim* in *Hebrew*) becauſe we find the River *Nile*'s overflowing its Banks, ſoon caus'd an Improvement in *Geometry*, which conſequently brought *Maſonry* much in requeſt: For the ancient noble Cities, with the other magnificent Edifices of that Country, and particularly the *famous* PYRAMIDS, demonſtrate the early Taſte and Genius of that ancient Kingdom. Nay, one of thoſe *Egyptian* PYRAMIDS * A. M. 1816. 2188. Ante Ch.

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MIDS * is reckon'd the *Firſt* of the *Seven Wonders* of the World, the Account of which, by Hiſtorians and Travellers, is almoſt incredible.

The Sacred Records inform us well that the eleven *great Sons* of CANAAN (the youngeſt Son of *Ham*) ſoon fortified themſelves in ſtrong Holds, and ſtately walled Cities, and erected moſt beautiful Temples and Manſions; for when the *Iſraelites*, under the great *Joſhua*, invaded their Country, they found it ſo regularly fenc'd, that without the immediate Intervention of God in behalf of his peculiar People, the *Canaanites* were impregnable and invincible. Nor can we ſuppoſe leſs of the other Sons of *Ham*, *viz. Chuſh*, his eldeſt, in *South Arabia*, and *Phut*, or *Phuts*, (now called *Fez*) in *Weſt Africa*.

And ſurely the fair and gallant Poſterity of JAPHET, (the eldeſt Son of *Noah*) even ſuch as travell'd into the Iſles of the *Gentiles*, muſt have been equally skill'd in *Geometry* and *Maſonry*; tho' we know little of their Tranſactions and mighty Works, until their original Know-

* *The Marble Stones, brought a vaſt way from the Quarries of* Arabia, *were moſt of 'em* 30 *Foot long; and its Foundation cover'd the Ground of* 700 *Foot on each Side, or* 2800 *Foot in Compaſs, and* 481 *in perpendicular Height. And in perfecting it were employ'd every Day, for* 20 *whole Years,* 360,000 *Men, by ſome ancient* Egyptian King, *long before the* Iſraelites *were a People, for the Honour of his Empire, and at laſt to become his* Tomb.

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Knowledge was almoſt loſt by the Havock of War, and by not maintaining a due Correſpondence with the polite and learned Nations; for when that Correſpondence was open'd in After-Ages, we find they began to be moſt curious Architects.

The Poſterity of SHEM had alſo equal Opportunities of cultivating the uſeful *Art*, even thoſe of 'em that planted their Colonies in the South and Eaſt of *Aſia*; much more thoſe of 'em, that in the great *Aſſyrian* Empire, liv'd in a ſeparate State, or were blended with other Families: Nay, that *holy Branch* of SHEM (of whom, as concerning the Fleſh, CHRIST came) could not be unskilful in the learned Arts of *Aſſyria*; for ABRAM, after the Confuſion at *Babel* about 268 Years, was called out of *Ur* of the *Chaldees*, where he learned *Geometry*, and the *Arts* that are perform'd by it, which he would carefully tranſmit to *Iſhmael*, to *Iſaac*, and to his Sons, by *Keturah*; and by *Iſaac*, to *Eſau*, and *Jacob*, and the twelve *Patriarchs*: Nay, the *Jews* believe that ABRAM alſo inſtructed the *Egyptians* in the *Aſſyrian* Learning. A. M. 2078. 1926. Ante Ch.

Indeed, the ſelect Family long uſed *Military Architecture* only, as they were Sojourners among Strangers; but before the 430 Years of their *Peregrination* were expired, even about 86 Years before their *Exodus*, the Kings of *Egypt* forc'd moſt of them to lay down their Shepherds Inſtruments, and Warlike Accoutrements, A. M. 2427. 1577. Ante Ch.

and

and train'd them to another ſort of Architecture in *Stone* and *Brick*, as holy Writ, and other Hiſtories, acquaint us; which God did wiſely over-rule, in order to make them good *Maſons* before they poſſeſs'd the promis'd Land, then famous for moſt curious *Maſonry*.

And while marching to *Canaan*, thro' *Arabia*, under *Moſes*, God was pleaſed to inſpire BEZALEEL, of the Tribe of *Judah*, and AHOLIAB, of the Tribe of *Dan*, with Wiſdom of Heart for erecting that moſt glorious Tent, or *Tabernacle*, wherein the SHECHINAH reſided; which, tho' not of Stone or Brick, was framed by *Geometry*, a moſt beautiful Piece of Architecture, (and prov'd afterwards the Model of *Solomon*'s Temple) according to the Pattern that God had ſhewn to MOSES in the Mount; who therefore became the GENERAL MASTER-MASON, as well as King of *Jeſſurun*, being well skill'd in all the *Egyptian* Learning, and divinely inſpir'd with more ſublime Knowledge in *Maſonry*.

A. M. 2514. 1490 Ante Ch.

So that the *Iſraelites*, at their leaving *Egypt*, were a whole Kingdom of *Maſons*, well inſtructed, under the Conduct of their GRAND MASTER MOSES, who often marſhall'd them into a regular and *general Lodge*, while in the Wilderneſs, and gave them wiſe *Charges*, *Orders*, *&c.* had they been well obſerv'd! But no more of the Premiſes muſt be mention'd.

And

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And after they were poſſeſs'd of *Canaan*, the *Iſraelites* came not ſhort of the old Inhabitants in *Maſonry*, but rather vaſtly improv'd it, by the ſpecial Direction of Heaven; they fortify'd better, and improv'd their City-Houſes and the Palaces of their Chiefs, and only fell ſhort in *ſacred Architecture* while the *Tabernacle* ſtood, but no longer; for the fineſt ſacred Building of the *Canaanites* was the *Temple* of *Dagon* in *Gaza* of the *Philiſtines*, very magnificent, and capacious enough to receive 5000 People under its Roof, that was artfully ſupported by two *main Columns*;* and was a wonderful Diſcovery of their mighty Skill in true Maſonry, as muſt be own'd. A. M. 2554. 1450. Ante Ch.

But *Dagon's* Temple, and the fineſt Structures of *Tyre* and *Sidon*, could not be compared with the ETERNAL God's Temple at *Jeruſalem*, begun and finiſh'd, to the Amazement of all the World, in the ſhort ſpace of *ſeven Years* and *ſix Months*, by that wiſeſt Man and moſt glorious King of *Iſrael*, the *Prince of Peace and Architecture*, SOLOMON (the Son of *David*, who

* *By which the glorious* SAMPSON *pull'd it down upon the Lords of the* Philiſtines, *and was alſo intangled in the ſame Death which he drew upon his Enemies for putting out his Eyes, after he had reveal'd his Secrets to his Wife, that betray'd him into their Hands; for which Weakneſs he never had the Honour to be number'd among Maſons: But it is not convenient to write more of this.* A. M. 2893. 1111. Ante Ch.

was refuſed that Honour for being a Man of Blood) by divine Direction, without the Noiſe of Work-mens Tools, though there were employ'd about it no leſs than 3,600 *Princes*, * or *Maſter-Maſons*, to conduct the Work according to *Solomon*'s Directions, with 80,000 *Hewers of Stone* in the Mountain, or *Fellow Craftsmen*, and 70,000 *Labourers*, in all —— 153,600

beſides the Levy under *Adoniram* to work in the Mountains of *Lebanon* by turns with the *Sidonians*, *viz.* —— 30,000

being in all —— 183,600

for which great Number of ingenious Maſons, *Solomon* was much oblig'd to HIRAM, or *Huram*, King of *Tyre*, who ſent his Maſons and Carpenters to *Jeruſalem*,

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* *In* 1 Kings v. 16. *they are call'd* הרדים Harodim, *Rulers or Provoſts aſſiſting King* Solomon, *who were ſet over the Work, and their Number there is only* 3,300: *But* 2 Chron. ii. 18. *they are called* מנצחים Menatzchim, *Overſeers and Comforters of the People in Working, and in Number* 3,600; *becauſe either* 300 *might be more curious Artiſts, and the* Overſeers *of the ſaid* 3,300, *or rather, not ſo excellent, and only* Deputy-Maſters, *to ſupply their Places in caſe of Death or Abſence, that ſo there might be always* 3,300 acting Maſters *compleat; or elſe they might be the* Overſeers *of the* 70,000 איש סבל Iſh Sabbal, *Men of Burden, or Labourers, who were not Maſons, but ſerved the* 80,000 איש חצב Iſh Chotzeb, *Men of Hewing, called alſo* גבלים Ghiblim, *Stone-Cutters and Sculpturers; and alſo* Bonai, בני *Builders in Stone, part of which belong'd to* Solomon, *and part to* Hiram, *King of* Tyre, 1 Kings v. 18.

ſalem, and the Firs and Cedars of *Lebanon* to *Joppa*, the next Sea-port.

But above all, he ſent his Nameſake HIRAM, or *Huram*, the moſt accompliſh'd Maſon upon Earth.*

* *We read* (2 Chron. ii. 13.) HIRAM, *King of* Tyre, (*called there* Huram) *in his Letter to King* SOLOMON, *ſays*, I have ſent a cunning Man, להורם אבי le Huram Abhi, *not to be tranſlated according to the vulgar* Greek *and* Latin, Huram my Father, *as if this Architect was King* HIRAM's *Father; for his Deſcription, ver.* 14. *refutes it, and the Original plainly imports*, Huram of my Father's, viz. *the Chief* Maſter-Maſon *of my Father, King* ABIBALUS; (*who enlarg'd and beautify'd the City of* Tyre, *as ancient Hiſtories inform us, whereby the* Tyrians *at this time were moſt expert in* Maſonry) *tho' ſome think* HIRAM *the King might call* Hiram *the Architect* Father, *as learned and skillful Men were wont to be call'd of old Times, or as* Joſeph *was call'd the* Father *of* PHARAOH; *and as the ſame* Hiram *is call'd* Solomon's FATHER, (2 Chron. iv. 16.) *where 'tis ſaid*

עשה חורם אביו למלך שלמה

Shelomoh lammelech Abhif Churam ghnaſah,
Did *Huram*, his Father, make to King *Solomon*.

But the Difficulty is over at once, by allowing the Word Abif *to be the Surname of* Hiram *the Maſon, called alſo* (Chap. ii. 13.) Hiram Abi, *as here* Hiram Abif; *for being ſo amply deſcrib'd*, (Chap. ii. 14.) *we may eaſily ſuppoſe his Surname would not be conceal'd: And this Reading makes the Senſe plain and compleat*, viz. *that* HIRAM, King of *Tyre*, ſent to King *Solomon* his Nameſake HIRAM ABIF, the Prince of Architects, *deſcrib'd* (1 Kings vii. 14.) *to be a* Widow's Son of the Tribe of *Naphthali*; *and in* (2 Chron. ii. 14.) *the ſaid King of* Tyre *calls him* the Son of a Woman of the Daughters of *Dan*; *and in both Places, that* his Father was a Man of *Tyre*; *which Difficulty is remov'd, by*

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And the prodigious Expence of it alſo enhanceth its Excellency; for beſides King *David*'s vaſt Preparations, his richer Son SOLOMON, and all the wealthy *Iſraelites*, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almoſt incredible.

Nor do we read of any thing in *Canaan* ſo large, the Wall that inclos'd it being 7700 Foot in Compaſs; far

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by ſuppoſing his Mother was either of the Tribe of Dan, *or of the Daughters of the City called* Dan *in the Tribe of* Naphthali, *and his deceaſed Father had been a* Naphthalite, *whence his Mother was call'd a* Widow of *Naphthali*; *for his Father is not call'd a* Tyrian *by Deſcent, but a* Man of Tyre *by Habitation*; *as* Obed Edom *the* Levite *is call'd a* Gittite *by living among the* Gittites, *and the Apoſtle* Paul *a Man of* Tarſus. *But ſuppoſing a Miſtake in Tranſcribers, and that his Father was really a* Tyrian *by Blood, and his Mother only of the Tribe either of* Dan *or of* Naphthali, *that can be no Bar againſt allowing of his vaſt Capacity*; *for as* his Father was a Worker in Braſs, *ſo he himſelf was* fill'd with Wiſdom and Underſtanding, and Cunning to work all Works in Braſs: *And as King* SOLOMON *ſent for him, ſo King* HIRAM, *in his Letter to* Solomon, *ſays*, And now I have ſent a cunning Man, endued with Underſtanding, skilful to work in Gold, Silver, Braſs, Iron, Stone, Timber, Purple, Blue, fine Linnen and Crimſon; alſo to grave any manner of Graving, and to find out every Device which ſhall be put to him, with thy cunning Men, and with the cunning Men of my Lord *David* thy Father. *This divinely inſpired Workman maintain'd this Character in erecting the Temple, and in working the Utenſils thereof, far beyond the Performances of* Aholiab *and* Bezaleel, *being alſo univerſally capable of all ſorts of Maſonry.*

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far leſs any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimenſions, from the magnificent *Porch* on the *Eaſt*, to the glorious and reverend *Sanctum Sanctorum* on the *Weſt*, with moſt lovely and convenient Apartments for the *Kings* and *Princes*, *Prieſts* and *Levites*, *Iſraelites*, and *Gentiles* alſo; it being an Houſe of Prayer for all Nations, and capable of receiving in the *Temple proper*, and in all its Courts and Apartments together, no leſs than 300,000 People, by a modeſt Calculation, allowing a ſquare Cubit to each Perſon.

And if we conſider the 1453 *Columns* of *Parian* Marble, with twice as many *Pillaſters*, both having glorious *Capitals* of ſeveral Orders, and about 2246 *Windows*, beſides thoſe in the *Pavement*, with the unſpeakable and coſtly *Decorations* of it within; (*and much more might be ſaid*) we muſt conclude its Proſpect to tranſcend our Imagination; and that it was juſtly eſteem'd by far the fineſt Piece of *Maſonry* upon Earth before or ſince, and the *chief Wonder* of the World; and was dedicated, or conſecrated, in the moſt ſolemn manner, by *King* SOLOMON. A. M. 3000. 1004. Ante Ch.

But leaving what muſt not, and indeed cannot, be communicated by Writing, we may warrantably affirm, that however ambitious the *Heathen* were in cultivating of the *Royal Art*, it was never perfected, until God condeſcended to inſtruct his *peculiar People* in rearing the above-mention'd ſtately *Tent*, and in building

at

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at length this gorgeous *Houſe*, fit for the ſpecial Refulgence of his *Glory*, where he dwelt between the *Cherubims* on the *Mercy-Seat*, and from thence gave them frequent oraculous Reſponſes.

This moſt ſumptuous, ſplendid, beautiful, and glorious Edifice, attracted ſoon the inquiſitive Artiſts of all Nations to ſpend ſome time at *Jeruſalem*, and ſurvey its peculiar Excellencies, as much as was allow'd to the *Gentiles*; whereby they ſoon diſcover'd, that all the World, with their joint Skill, came far ſhort of the *Iſraelites*, in the Wiſdom and Dexterity of *Architecture*, when the *wiſe King* SOLOMON was GRAND MASTER of the *Lodge* at *Jeruſalem*, and the *learned King* HIRAM was GRAND MASTER of the *Lodge* at *Tyre*, and the *inſpired* HIRAM ABIF was *Maſter of Work*, and *Maſonry* was under the immediate Care and Direction of Heaven, when the *Noble* and the *Wiſe* thought it their Honour to be aſſiſting to the ingenious *Maſters* and *Craftſmen*, and when the *Temple* of the TRUE GOD became the Wonder of all Travellers, by which, as by the moſt perfect Pattern, they corrected the *Architecture* of their own Country upon their Return.

So that after the Erection of *Solomon*'s Temple, *Maſonry* was improv'd in all the neighbouring Nations; for the many Artiſts employ'd about it, under *Hiram Abif*, after it was finiſh'd, diſpers'd themſelves into *Syria*, *Meſopotamia*, *Aſſyria*, *Chaldea*, *Babylonia*, *Media*,

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dia, *Perſia*, *Arabia*, *Africa*, *Leſſer Aſia*, *Greece*, and other Parts of *Europe*, where they taught this liberal Art to the *free born* Sons of eminent Perſons, by whoſe Dexterity the Kings, Princes, and Potentates, built many glorious Piles, and became the GRAND MASTERS, each in his own Territory, and were emulous of excelling in this *Royal Art*; nay, even in INDIA, where the Correſpondence was open, we may conclude the ſame: But none of the Nations, nor all together, could rival the *Iſraelites*, far leſs excel them, in *Maſonry*; and their *Temple* remain'd the conſtant Pattern.*

Nay,

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* *For tho' the* Temple *of* Diana *at* Epheſus *is ſuppos'd to have been firſt built by ſome of* Japhet's *Poſterity, that made a Settlement in* Jonia *about the Time of* Moſes; *yet it was often demoliſh'd, and then rebuilt for the ſake of Improvements in* Maſonry; *and we cannot compute the Period of its laſt glorious Erection* (*that became another of the* Seven Wonders *of the World*) *to be prior to that of* Solomon's *Temple; but that long afterwards the Kings of* Leſſer Aſia *join'd, for* 220 *Years, in finiſhing it, with* 107 Columns *of the fineſt Marble, and many of 'em with moſt exquiſite* Sculpture (*each at the Expence of a* King, *by the* Maſter-Maſons DRESIPHON *and* ARCHIPHRON) *to ſupport the planked Cieling and Roof of* pure Cedar, *as the Doors and Linings were of* Cypreſs: *Whereby it became the Miſtreſs of* Leſſer Aſia, *in Length* 425 *Foot, and in Breadth* 220 *Foot: Nay, ſo admirable a Fabrick, that* XERXES *left it ſtanding when he burnt all the other Temples in his Way to* Greece; *tho' at laſt it was ſet on Fire and burnt down by a* vile Fellow, *only for the Luſt of being talk'd of, on the very Day that* ALEXANDER *the* Great *was born.* A. M. 3648. 356. Ante Ch.

Nay, the GRAND MONARCH NEBUCHADNEZAR could never, with all his unſpeakable Advantages, carry up his *Maſonry* to the beautiful Strength and Magnificence of the *Temple Work*, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its *Conſecration*. For after his Wars were over, and general Peace proclaim'd, he ſet his Heart on *Architecture*, and became the GRAND MASTER-MASON; and having before led captive the ingenious Artiſts of *Judea*, and other conquer'd Countries, he rais'd indeed the largeſt Work upon Earth, even the Walls * and City, the Palaces and Hanging

A. M. 3416. 588. Ante Ch.

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* *In Thickneſs* 87 *Foot, in Height* 350 *Foot, and in Compaſs* 480 *Furlongs, or* 60 Britiſh *Miles in an exact Square of* 15 *Miles a Side, built of large Bricks, cemented with the hard Bitumen of that old Vale of* Shinar, *with* 100 Gates *of* Braſs, *or* 25 *a-ſide, and* 250 Towers *ten Foot higher than the* Walls.

From the ſaid 25 Gates *in each Side went* 25 Streets *in ſtrait Lines, or in all* 50 Streets, *each* 15 *Miles long, with four* half Streets *next the Walls, each* 200 *Foot broad, as the entire Streets were* 150 *Foot broad: And ſo the whole* City *was thus cut out into* 676 Squares, *each being* 2 *Miles and* ¼ *in Compaſs; round which were the Houſes built three or four Stories high, well adorn'd, and accommodated with* Yards, Gardens, &c. *A Branch of the* Euphrates *run thro' the Middle of it, from North to South, over which, in the Heart of the City, was built a ſtately* Bridge, *in Length a Furlong, and thirty Foot in Breadth, by wonderful Art, for ſupplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces, the* Old Palace, *the Seat of* ancient

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Hanging-Gardens, the Bridge and Temple of BABYLON, the Third of the *Seven Wonders* of the World, tho' vaſtly inferior, in the ſublime Perfection of *Maſonry*, to the holy, charming, lovely *Temple* of GOD. But as the *Jewiſh Captives* were of ſpecial uſe to NEBUCHADNEZZAR in his glorious Buildings, ſo being

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ancient Kings, *at the Eaſt End, upon the Ground of four Squares; and the* New Palace *at the Weſt End, built by* Nebuchadnezzar, *upon the Ground of nine Squares, with* Hanging-Gardens (*ſo much celebrated by the* Greeks) *where the loftieſt Trees could grow as in the Fields, erected in a Square of* 400 *Foot on each Side, carried up by* Terraces, *and ſuſtain'd by vaſt* Arches *built upon* Arches, *until the higheſt* Terrace *equal'd the Height of the* City-Walls, *with a curious* Aqueduct *to water the whole Gardens.* Old Babel *improv'd, ſtood on the Eaſt Side of the River, and the* New Town *on the Weſt Side, much larger than the* Old, *and built in order to make this Capital exceed old* Niniveh, *tho' it never had ſo many Inhabitants by one Half. The River was begirt with Banks of Brick, as thick as the City Walls, in Length twenty Miles,* viz. *fifteen Miles within the City, and two Miles and a half above and below it, to keep the Water within its Channel; and each Street that croſs'd the River had a* braſen Gate *leading down to the Water on both Banks; and Weſt of the City was a prodigious* Lake, *in Compaſs* 160 *Miles, with a* Canal *from the River into it, to prevent Inundations in the Summer.*

In the Old Town, *was the* Old Tower of BABEL, *at the Foundation a Square of half a Mile in Compaſs, conſiſting of eight ſquare* Towers *built over each other, with Stairs on the out-ſide round it, going up to the* Obſervatory *on the Top,* 600 *Foot high (which is* 19 *Foot higher than the higheſt* Pyramid) *whereby they became the firſt Aſtronomers. And in the*

 Rooms

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being thus kept at work, they retain'd their great Skill in *Maſonry*, and continu'd very capable of rebuilding the holy *Temple* and *City* of SALEM upon its old Foundations, which was order'd by the Edict or *Decree* of the GRAND CYRUS, according to God's Word, that had foretold his Exaltation and this Decree: And CYRUS

A. M. 3468. 536. Ante Ch.

Rooms of the Grand Tower, *with arched Roofs, ſupported by Pillars 75 Foot high, the idolatrous Worſhip of their God* BELUS *was perform'd, till now, that this mighty Maſon and Monarch erected round this ancient Pile a* Temple *of two Furlongs on every Side, or a Mile in compaſs; where he lodg'd the ſacred Trophies of* SOLOMON'S Temple, *and the golden Image 90 Foot high, that he had conſecrated in the Plains of* Dura, *as were formerly in the Tower lodg'd many other golden Images, and many precious things, that were afterwards all ſeiz'd by* XERXES, *and amounted to above 21 Millions Sterling.*

And when all was finiſh'd, King NEBUCHADNEZZAR *walking in State in his Hanging-Gardens, and from thence taking a Review of the whole City, proudly boaſted of this his mighty Work; ſaying,* Is not this *Great Babylon*, that I have built for the Houſe of the Kingdom, by the Might of my Power, and for the Honour of my Majeſty? *but had his Pride immediately rebuk'd by a Voice from Heaven, and puniſh'd by brutal Madneſs for ſeven Years, until he gave Glory to the God of Heaven, the* Omnipotent Architect of the Univerſe, *which he publiſh'd by a Decree thro' all his Empire, and dy'd next Year, before his* GREAT BABYLON *was little more than half inhabited (tho' he had led many Nations captive for that purpoſe); nor was it ever fully peopled; for in 25 Years after his Death, the* GRAND CYRUS *conquer'd it, and remov'd the Throne to* Siuſhan *in* PERSIA.

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CYRUS having conſtituted ZERUBBABEL, the Son of *Salathiel* (of the Seed of *David*, by *Nathan*, the Brother of *Solomon*, whoſe Royal Family was now extinct) the Head, or *Prince* of the *Captivity*, and the Leader of the *Jews* and *Iſraelites* returning to *Jeruſalem*, they began to lay the Foundation of the SECOND TEMPLE, and would have ſoon finiſh'd it, if CYRUS had liv'd; but at length they put on the *Cape-Stone*, in the 6th Year of DARIUS, the *Perſian Monarch*, when it was dedicated with Joy, and many great Sacrifices, by ZERUBBABEL the Prince and General *Maſter-Maſon* of the *Jews*, about 20 Years after the Decree of the *Grand Cyrus*. And tho' this *Temple* of ZERUBBABEL came far ſhort of *Solomon's Temple*, was not ſo richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the *Shechinah* and the holy Relicks of *Moſes* in it, *&c.* yet being rais'd exactly upon *Solomon's* Foundation, and according to his Model, it was ſtill the moſt regular, ſymmetrical, and glorious Edifice in the whole World, as the Enemies of the *Jews* have often teſtify'd and acknowledg'd. A. M. 3489. 515. Ante Ch.

At length the ROYAL ART was carry'd into *Greece*, whoſe Inhabitants have left us no Evidence of ſuch Improvements in Maſonry, prior to *Solomon's*

 Temple; *

Temple;* for their moſt ancient Buildings, as the Cittadel of *Athens*, with the *Parthenion*, or Temple of *Minerva*, the *Temples* alſo of *Theſeus*, of *Jupiter Olympius*, *&c.* their *Porticos* alſo, and *Forums*, their *Theatres* and *Gymnaſiums*, their public *Halls*, curious *Bridges*, regular *Fortifications*, ſtout *Ships* of War, and ſtately *Palaces*, were all erected after the Temple of *Solomon*, and moſt of them even after the Temple of *Zerubbabel*.

Nor do we find the GRECIANS arriv'd to any conſiderable Knowledge in *Geometry*, before the Great *Thales Mileſius*, the Philoſopher, who dy'd in the Reign of *Bellſhazzar*, and the Time of the *Jewiſh* Captivity. But his Scholar, the Greater PYTHAGORAS, prov'd the Author of the 47th *Propoſition* of *Euclid*'s

A. M. 3457. 547. Ante Ch.

firſt

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* *The* Grecians *having been long degenerated into Barbarity, forgetting their original Skill in Maſonry, (which their* Fore-fathers *brought from* Aſſyria) *by their frequent Mixtures with other barbarous Nations, their mutual Invaſions, and waſting bloody Wars; until by travelling and correſponding with the* Aſiaticks *and* Egyptians, *they reviv'd their Knowledge in* Geometry *and* Maſonry *both, though few of the* Grecians *had the Honour to own it.*

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firſt Book, which, if duly obſerv'd, is the Foundation of all Maſonry, ſacred, civil, and military.*

The People of *Leſſer Aſia* about this Time gave large Encouragement to Maſons for erecting all ſorts of ſumptuous Buildings, one of which muſt not be forgot, being uſually reckon'd the Fourth of the *Seven Wonders* of the World, *viz.* the *Mauſoleum*, or Tomb of *Mauſolus* King of *Caria*, between *Lycia* and *Jonia*, at *Halicarnaſſus*, on the Side of Mount *Taurus* in that Kingdom, at the Command of ARTEMISIA his mournful Widow, as the ſplendid Teſtimony of her Love to him, built of the moſt curious Marble, in Circuit 411 Foot, in Height 25 Cubits, ſurrounded with 26 *Columns* of the moſt famous *Sculpture*, and the whole open on all Sides, with Arches 73 Foot wide, perform'd by the four principal *Maſter-Maſons* and *Engravers* of thoſe Times, *viz.* A. M. 3652. 352. Ante Ch.

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*PYTHAGORAS *travell'd into* Egypt *the Year that* Thales *dy'd, and living there among the Prieſts* 22 *Years, became expert in* Geometry, *and in all the* Egyptian Learning, *until he was captivated by* Cambyſes *King of* Perſia, *and ſent to* Babylon, *where he was much converſant with the* Chaldean MAGI, *and the learned* Babyloniſh JEWS, *from whom he borrow'd great Knowledge, that render'd him very famous in* Greece *and* Italy, *where afterwards he flouriſh'd and dy'd; when* Mordecai *was the prime Miniſter of State to* Ahaſhuerus *King of* Perſia, *and ten Years after* ZERUBBABEL'S Temple *was finiſh'd.* A. M. 3479. 525. Ante Ch. A. M. 3498. 506. Ante Ch.

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viz. the East Side by *Scopas*, the West by *Leochares* the North by *Briax*, and the South by *Timotheus*.

But after PYTHAGORAS, *Geometry* became the darling Study of *Greece*, where many learned Philosophers arose, some of whom invented sundry Propositions, or Elements of *Geometry*, and reduc'd them to the use of the mechanical Arts. * Nor need we doubt that Masonry kept pace with Geometry; or rather, always follow'd it in proportion'd gradual Improvements, until the wonderful EUCLID of *Tyre* flourish'd at *Alexandria*; who gathering up the scatter'd Elements of *Geometry*, digested them into a Method that was never yet mended, (and for which his Name will be ever celebrated) under the Patronage of PTOLOMEUS, the Son of *Lagus* King of *Egypt*, one of the immediate Successors of *Alexander the Great*.

A. M. 3700. 304. Ante Ch.

And

* *Or borrow'd from other Nations their pretended Inventions, as* Anaxagoras, Oenopides, Briso, Antipho, Democritus, Hippocrates, *and* Theodorus Cyrenæus, *the Master of the divine* PLATO, *who amplify'd* Geometry, *and publish'd the* Art Analytic; *from whose Academy came forth a vast Number, that soon dispers'd their Knowledge to distant Parts, as* Leodamus, Theætetus, Archytas, Leon, Eudoxus, Menaichmus, *and* Xenocrates, *the Master of* Aristotle, *from whose Academy also came forth* Eudemus, Theophrastus, Aristæus, Isidorus, Hypsicles, *and many others.*

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And as the noble Science came to be more methodically taught, the *Royal Art* was the more generally esteem'd and improv'd among the *Grecians*, who at length arriv'd to the same Skill and Magnificence in it with their Teachers the *Asiatics* and *Egyptians*.

The next King of *Egypt*, PTOLOMEUS PHILADELPHUS, that great Improver of the liberal Arts, and of all useful Knowledge, who gather'd the greatest Library upon Earth, and had the *Old Testament* (at least the *Pentateuch*) first translated into *Greek*, became an excellent *Architect*, and GENERAL MASTER-MASON, having, among his other great Buildings, erected the famous TOWER of PHAROS,* the Fifth of the *Seven Wonders* of the World. A. M. 3748. 256. Ante Ch.

We

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* *On an Island near* Alexandria, *at one of the Mouths of the* Nile, *of wonderful Height and most cunning Workmanship, and all of the finest Marble; and it cost* 800 *Talents, or about* 480,000 *Crowns. The Master of Work, under the King, was* Siftratus, *a most ingenious Mason; and it was afterwards much admir'd by* Julius Cæsar, *who was a good Judge of most Things, though chiefly conversant in War and Politicks. It was intended as a* Light-House *for the Harbour of* Alexandria, *from which the* Light-Houses *in the* Mediterranean *were often call'd* Pharos. *Though some, instead of this, mention, as the Fifth* Wonder, *the great* OBELISK *of* Semiramis, 150 *Foot high, and* 24 *Foot square at Bottom, or* 90 *Foot in Circuit at the Ground, all one intire Stone, rising pyramidically, brought from* Armenia *to* Babylon *about the Time of the Siege of* Troy, *if we may believe the History of* SEMIRAMIS.

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We may readily believe, that the *African Nations*, even to the *Atlantick Shore*, did ſoon imitate *Egypt* in ſuch Improvements, though Hiſtory fails, and there are no Travellers encourag'd to diſcover the valuable Remains in Maſonry of thoſe once renowned Nations.

Nor ſhould we forget the *learned Iſland* of SICILY, where the prodigious Geometrician ARCHIMEDES did flouriſh, * and was unhappily ſlain when *Syracuſe* was taken by *Marcellus*, the *Roman* General: For from *Sicily*, as well as from *Greece*, *Egypt*, and *Aſia*, the ancient *Romans* learnt both the SCIENCE and the ART, what they knew before being either mean or irregular; but as they ſubdu'd the Nations, they made mighty Diſcoveries in both; and, like wiſe Men, led captive, not the Body of the People, but the Arts and Sciences, with the moſt eminent Profeſſors and Practitioners, to *Rome*; which thus became the *Center* of *Learning*, as well as of imperial Power, until they advanc'd to their *Zenith* of Glory, under AUGUSTUS CÆSAR, (in whoſe Reign was born *God*'s MESSIAH, the great

A. M. 3792. 212. Ante Ch.

A. M. 4004.

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* *While* ERATOSTHENES *and* CONON *flouriſh'd in* Greece, *who were ſucceeded by the excellent* APOLLONIUS *of* Perga, *and many more before the Birth of* Chriſt, *who, though not working Maſons, yet were good Surveyors; or, at leaſt, cultivated* Geometry, *which is the ſolid Baſis of true Maſonry, and its Rule.*

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great Architect of the Church) who having laid the World quiet, by proclaiming univerſal Peace, highly encourag'd thoſe dexterous Artiſts that had been bred in the *Roman* Liberty, and their learned Scholars and Pupils; but particularly the great VITRUVIUS, the Father of all true Architects to this Day.

Therefore it is rationally believ'd, that the glorious AUGUSTUS became the *Grand-Maſter* of the Lodge at *Rome*, having, beſides his patronizing *Vitruvius*, much promoted the Welfare of the *Fellow-Craftſmen*, as appears by the many magnificent Buildings of his Reign, the Remains of which are the Pattern and Standard of *true Maſonry* in all future Times, as they are indeed an Epitome of the *Aſiatic*, *Egyptian*, *Grecian*, and *Sicilian* Architecture, which we often expreſs by the Name of the AUGUSTAN STILE, and which we are now only endeavouring to imitate, and have not yet arriv'd to its Perfection.

The *old Records* of Maſons afford large Hints of their *Lodges*, from the Beginning of the World, in the polite Nations, eſpecially in Times of Peace, and when the Civil Powers, abhorring Tyranny and Slavery, gave due Scope to the bright and free Genius of their happy Subjects; for then always Maſons, above all other Artiſts, were the Favourites of the Eminent, and became neceſſary for their grand Undertakings in any

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ſort of Materials, not only in Stone, Brick, Timber, Plaiſter; but even in Cloth or Skins, or whatever was us'd for Tents, and for the various ſorts of *Architecture.*

Nor ſhould it be forgot, that *Painters* alſo, and *Statuaries*, * were always reckon'd good Maſons, as much as *Builders*, *Stone-cutters*, *Bricklayers*, *Carpenters*, *Joiners*, *Upholders* or *Tent-Makers*, and a vaſt many other Craftſmen that could be nam'd, who perform according to *Geometry*, and the Rules of *Building*; though

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* *For it was not without good Reaſon, the Ancients thought that the Rules of the beautiful Proportions in Building were copied, or taken from the Proportions of the Body natural: Hence* PHIDIAS *is reckon'd in the Number of ancient Maſons, for erecting the Statue of the Goddeſs* Nemeſis *at* Rhamnus, 10 *Cubits high; and that of* Minerva *at* Athens, 26 *Cubits high; and that of* JUPITER OLYMPIUS, *ſitting in his Temple in* Achaia, *between the Cities of* Elis *and* Piſa, *made of innumerable ſmall Pieces of* Porphyry, *ſo exceeding grand and proportion'd, that it was reckon'd one of the* Seven Wonders, *as the famous* COLOSSUS *at* Rhodes *was another, and the greateſt Statue that ever was erected, made of Metal, and dedicated to the* SUN, 70 *Cubits high, like a great Tower at a diſtance, at the Entry of an Harbour, ſtriding wide enough for the largeſt Ships under ſail, built in* 12 *Years by* CARES, *a famous Maſon and Statuary of* Sicyon, *and Scholar to the great* Lyſippus *of the ſame Fraternity. This mighty* COLOSSUS, *after ſtanding* 56 *Years, fell by an Earthquake, and lay in Ruines, the Wonder of the World, till* Anno Dom. 600, *when the* Soldan *of* Egypt *carry'd off its Relicks, which loaded* 900 *Camels.*

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though none ſince HIRAM ABIF has been renown'd for *Cunning* in all parts of Maſonry: And of this enough.

But among the Heathen, while the noble Science *Geometry* * was duly cultivated, both before and after the Reign of *Auguſtus*, even till the Fifth *Century* of the Chriſtian *Æra*, Maſonry was had in great Eſteem and Veneration: And while the *Roman* Empire continu'd in its Glory, the Royal Art was carefully propagated, even to the **Ultima Thule**, and a *Lodge* erected in almoſt every *Roman* Garriſon; whereby they generouſly communicated their *Cunning* to the northern and weſtern Parts of *Europe*, which had grown barbarous before the *Roman Conqueſt*, though we know not certainly how long; becauſe ſome think there are a few *Remains* of good Maſonry before that *Period* in ſome Parts of *Europe*, raiſed by the original Skill that the firſt Colonies brought with them, as the *Celtic Edifices*, erected by the ancient *Gauls*, and by the ancient *Britains*

* *By* Menelaus, Claudius, Ptolomeus, (*who was alſo the* Prince *of* Aſtronomers) Plutarch, Eutocius (*who recites the Inventions of* Philo, Diocles, Nicomedes, Sphorus, *and* Heron *the learned Mechanick*) Kteſibius *alſo, the Inventer of Pumps* (*celebrated by* Vitruvius, Proclus, Pliny, *and* Athenæus) *and* Geminus, *alſo equall'd by ſome to* Euclid; *ſo* Diophantus, Nicomachus, Serenus, Proclus, Pappus, Theon, &c. *all Geometricians, and the illuſtrious Cultivaters of the mechanical Arts.*

Britains too, who were a Colony of the *Celtes*, long before the *Romans* invaded this Iſland. *

But when the GOTHS and VANDALS, that had never been conquer'd by the *Romans*, like a general Deluge, over-ran the ROMAN EMPIRE, with warlike Rage and groſs Ignorance they utterly deſtroy'd many of the fineſt Edifices, and defac'd others, very few eſcaping; as the *Aſiatic* and *African* Nations fell under the ſame Calamity by the Conqueſts of the MAHOMETANS, whoſe grand Deſign is only to convert the World by Fire and Sword, inſtead of cultivating the Arts and Sciences.

An. Dom. 448. Thus, upon the Declenſion of the *Roman Empire*, when the *Britiſh Garriſons* were drain'd, the ANGLES and other lower SAXONS, invited by the *ancient* BRITONS to come over and help them againſt the SCOTS and PICTS,

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* *The Natives within the* Roman Colonies *might be firſt inſtructed in building of* Citadels *and* Bridges, *and other Fortifications neceſſary; and afterwards, when their Settlement produc'd Peace, and Liberty, and Plenty, the* Aborigines *did ſoon imitate their learned and polite Conquerors in Maſonry, having then Leiſure and a Diſpoſition to raiſe magnificent Structures. Nay, even the Ingenious of the neighbouring Nations not conquer'd, learnt much from the* Roman *Garriſons in Times of Peace and open Correſpondence, when they became emulous of the* Roman Glory, *and thankful that their being conquer'd was the means of recovering them from ancient Ignorance and Prejudices, when they began to delight in the* Royal Art.

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PICTS, at length ſubdu'd the South Part of this *Iſland*, which they call'd *England*, or Land of the *Angles*; who being a-kin to the *Goths*, or rather a ſort of *Vandals*, of the ſame warlike Diſpoſition, and as ignorant Heathens, encourag'd nothing but War, till they became Chriſtians; and then too late lamented the Ignorance of their Fathers in the great Loſs of *Roman Maſonry*, but knew not how to repair it.

Yet becoming a *free People* (as the old *Saxon Laws* teſtify) and having a Diſpoſition for *Maſonry*, they ſoon began * to imitate the *Aſiatics*, *Grecians*, and *Romans*, in erecting of Lodges and encouraging of Ma-

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* *No doubt ſeveral* Saxon *and* Scotiſh *Kings, with many of the Nobility, great Gentry, and eminent Clergy, became the* Grand Maſters *of thoſe early Lodges, from a mighty Zeal then prevalent for building magnificent Chriſtian Temples; which would alſo prompt them to enquire after the* Laws, Charges, Regulations, Cuſtoms, *and* Uſages, *of the ancient Lodges, many of which might be preſerv'd by* Tradition, *and all of them very likely in thoſe Parts of the* Britiſh Iſlands *that were not ſubdu'd by the* Saxons, *from whence in time they might be brought, and which the* Saxons *were more fond of, than careful to revive* Geometry *and* Roman Maſonry; *as many in all Ages have been more curious and careful about the* Laws, Forms, *and* Uſages *of their reſpective Societies, than about the* ARTS *and* SCIENCES *thereof.*

But neither what was convey'd, nor the Manner how, can be communicated by writing; as no Man indeed can underſtand it without the Key of a Fellow Craft.

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Maſons; being taught, not only from the faithful *Traditions* and valuable *Remains* of the BRITONS, but even by foreign *Princes*, in whoſe Dominions the *Royal Art* had been preſerv'd much from *Gothic Ruins*, particularly by CHARLES MARTELL King of *France*, who, according to the old Records of Maſons, ſent over ſeveral expert *Crafts-men* and learned *Architects* into *England*, at the Deſire of the *Saxon Kings*: So that during the *Heptarchy*, the *Gothic Architecture* was as much encourag'd here, as in other Chriſtian Lands.

An. Dom. 741. He dy'd.

An. Dom. 832. And though the many Invaſions of the DANES occaſion'd the Loſs of many Records, yet in Times of Truce or Peace they did not hinder much the good Work, though not perform'd according to the *Auguſtan Stile*; nay, the vaſt Expence laid out upon it, with the curious Inventions of the Artiſts to ſupply the *Roman* Skill, doing the beſt they could, demonſtrate their Eſteem and Love for the *Royal Art*, and have render'd the GOTHIC BUILDINGS venerable, tho' not imitable by thoſe that reliſh the *ancient Architecture*.

An. Dom. 1066. And after the *Saxons* and *Danes* were conquer'd by the NORMANS, as ſoon as the Wars ended and Peace was proclaim'd, the *Gothic* Maſonry was encourag'd,

courag'd, even in the Reign of the *Conqueror*, * and of his Son King WILLIAM *Rufus*, who built *Weſtminſter-Hall*, the largeſt one Room perhaps in the Earth.

Nor did the *Barons* Wars, nor the many bloody Wars of the ſubſequent *Norman Kings*, and their contending Branches, much hinder the moſt ſumptuous and lofty Buildings of thoſe Times, rais'd by the *great Clergy*, (who enjoying large Revenues, could well bear the Expence) and even by the CROWN too; for we read King EDWARD III. had an Officer call'd the King's *Free-Maſon*, or *General-Surveyor* of his Buildings, whoſe Name was HENRY YEVELE, employ'd by that King to build ſeveral Abbies, and St. STEPHEN'S CHAPPEL at *Weſtminſter*, where the Houſe of Commons now ſit in Parliament. About An. Dom. 1362.

But for the further Inſtruction of *Candidates* and younger Brethren, a certain Record of Free-Maſons, written in the Reign of King EDWARD IV. of the *Norman Line*, gives the following Account, *viz.* About An. Dom. 1475.

That

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* William *the* Conqueror *built the* Tower *of* LONDON, *and many ſtrong Caſtles in the Country, with ſeveral religious Edifices, whoſe Example was follow'd by the Nobility and* Clergy, *particularly by* Roger de Montgomery *Earl of* Arundel, *the Archbiſhop of* York, *the Biſhop of* Durham, *and* GUNDULPH *Biſhop of* Rocheſter, *a mighty Architect.*

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That though the ancient Records of the Brotherhood in England *were many of them deſtroy'd or loſt in the Wars of the* Saxons *and* Danes, *yet King* ATHELSTAN, *(the Grandſon of King* ALFREDE *the Great, a mighty Architect) the firſt* anointed King *of* England, *and who tranſlated the* Holy Bible *into the* Saxon *Tongue, when he had brought the Land into Reſt and Peace, built many great Works, and encourag'd many Maſons from* France, *who were appointed* Overſeers *thereof, and brought with them the* Charges *and* Regulations *of the* Lodges *preſerv'd ſince the* Roman *Times, who alſo prevail'd with the King to improve the* CONSTITUTION *of the* Engliſh Lodges *according to the foreign Model, and to increaſe the Wages of* working Maſons.

About An. Dom. 930.

That the ſaid King's youngeſt Son, Prince EDWIN, *being taught Maſonry, and taking upon him the* Charges *of a* MASTER-MASON, *for the Love he had to the ſaid Craft, and the honourable Principles whereon it is grounded, purchaſed a free Charter of King* Athelſtan *his Father, for the Maſons having a* Correction *among themſelves, (as it was anciently expreſs'd) or a Freedom and Power to regulate themſelves, to amend what might happen amiſs, and to hold a yearly Communication and General Aſſembly.*

That accordingly Prince EDWIN *ſummoned all the Maſons in the Realm to meet him in a Congregation*

at

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at York, *who came and compoſed a* General Lodge, *of which he was* GRAND MASTER; *and having brought with them all the Writings and* Records *extant, ſome in* Greek, *ſome in* Latin, *ſome in* French, *and other Languages, from the Contents thereof that* Aſſembly *did frame the* CONSTITUTION *and* Charges *of an* Engliſh Lodge, *made a Law to preſerve and obſerve the ſame in all time coming, and ordain'd good Pay for* working Maſons, &c.

That in proceſs of time, when Lodges were more frequent, the Right Worſhipful the Maſter *and* Fellows, *with Conſent of the* LORDS *of the Realm, (for moſt great Men were then Maſons) ordain'd, that for the future, at the Making or Admiſſion of a Brother, the* CONSTITUTION *ſhould be read, and the* Charges *hereunto annex'd, by the* Maſter *or* Warden; *and that ſuch as were to be admitted* Maſter-Maſons, *or Maſters of Work, ſhould be examin'd whether they be able of* Cunning *to ſerve their reſpective* Lords, *as well the Loweſt as the Higheſt, to the Honour and Worſhip of the aforeſaid* Art, *and to the Profit of their* Lords; *for they be their Lords that employ and pay them for their Service and Travel.*

And beſides many other things, the ſaid *Record* adds, *That thoſe* Charges *and* Laws *of* FREE-MASONS *have been ſeen and peruſed by our late Sovereign King* Henry VI. *and by the* Lords *of his honourable* Coun-

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cil, *who have allow'd them, and ſaid that they be right good and reaſonable to be holden, as they have been drawn out and collected from the* Records *of ancient Times.* *

Now though in the third Year of the ſaid King *Henry* VI. while an Infant of abour four Years old, the Parliament made an Act, that affected only the *working Maſons*, who had, contrary to the Statutes for Labourers,

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* In another Manuſcript more ancient, we read: " *That when the* " Maſter *and* Wardens *meet in a* Lodge, *if need be, the* Sheriff " *of the County, or the* Mayor *of the City, or* Alderman *of the Town,* " *in which the* Congregation *is held, ſhould be made* Fellow *and So-* " *ciate to the* Maſter, *in help of him againſt* Rebels, *and for upbearing* " *the Rights of the Realm.*

" *That* enter'd Prentices *at their making were charg'd not to be* " *Thieves, or Thieves-Maintainers; that they ſhould travel honeſtly for* " *their Pay, and love their Fellows as themſelves, and be true to the* " *King of* England, *and to the* Realm, *and to the* Lodge.

" *That at ſuch* Congregations *it ſhall be enquir'd, whether any* " *Maſter or Fellow has broke any of the Articles agreed to. And* " *if the Offender, being duly cited to appear, prove* Rebel, *and will* " *not attend, then the* Lodge *ſhall determine againſt him that he* " *ſhall forſwear* (*or renounce*) *his* Maſonry, *and ſhall no more uſe* " *this Craft; the which if he preſume for to do, the* Sheriff *of the* " *County ſhall priſon him, and take all his Goods into the King's Hands,* " *till his Grace be granted him and iſſued: For this Cauſe principally* " *have theſe Congregations been ordain'd, that as well the loweſt as* " *the higheſt ſhould be well and truly ſerved in this Art foreſaid through-* " *out all the Kingdom of* England.

" Amen, ſo mote it be.

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Labourers, confederated not to work but at their own Price and Wages; and becauſe ſuch Agreements were ſuppos'd to be made at the *General Lodges*, call'd in the Act CHAPTERS and CONGREGATIONS of MASONS, it was then thought expedient to level the ſaid Act againſt the ſaid *Congregations*:* Yet when the ſaid King *Henry* VI. arriv'd to Man's Eſtate, the Maſons laid before him and his *Lords* the above-mention'd *Records* and *Charges*, who, 'tis plain, review'd them, and ſolemnly approv'd of them as good and reaſonable to be holden: Nay, the ſaid *King* and his

* Tertio Henrici Sexti, Cap. I. An. Dom. 1425.

Title. Maſons ſhall not conſederate themſelves in Chapters and Congregations.

" WHEREAS *by yearly* Congregations *and* Confederacies, *made* " *by the Maſons in their* General Aſſemblies, *the good Courſe and* " *Effect of the Statutes for Labourers be openly violated and broken, in* " *Subverſion of the Law, and to the great Damage of all the Commons,* " *our ſaid* Sovereign Lord *the King, willing in this Caſe to provide a* " *Remedy, by the Advice and Aſſent aforeſaid, and at the ſpecial Requeſt* " *of the* Commons, *hath ordained and eſtabliſhed, that ſuch* Chapters " *and* Congregations *ſhall not be hereafter holden; and if any ſuch be* " *made, they that cauſe ſuch Chapters and Congregations to be aſſembled* " *and holden, if they thereof be convict, ſhall be judged for* Felons, *and* " *that the* other Maſons *that come to ſuch Chapters and Congregations* " *be puniſh'd by Impriſonment of their Bodies, and make Fine and* " *Ranſome at the King's Will.*

Co. Inſt. 3. p. 99.

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Lords must have been incorporated with the *Free-Maſons*, before they could make ſuch Review of the *Records*; and in this Reign, before King *Henry*'s Troubles, Maſons were much encourag'd. Nor is there any Inſtance of executing that Act in that, or in any other Reign ſince, and the Maſons never neglected their *Lodges* for it, nor ever thought it worth while to employ their *noble* and *eminent Brethren* to have it repeal'd; becauſe the working Maſons, that are free of the Lodge, ſcorn to be guilty of ſuch Combinations; and the other free Maſons have no Concern in Treſpaſſes againſt the Statutes for Labourers. *

The

* *That Act was made in ignorant Times, when true Learning was a Crime, and* Geometry *condemn'd for* Conjuration; *but it cannot derogate from the Honour of the* ancient Fraternity, *who to be ſure would never encourage any ſuch Confederacy of their working Brethren. But by* Tradition *it is believ'd, that the* Parliament-Men *were then too much influenc'd by the* illiterate Clergy, *who were not accepted Maſons, nor underſtood Architecture (as the* Clergy *of ſome former Ages) and generally thought unworthy of this Brotherhood; yet thinking they had an indefeaſible Right to know all Secrets, by vertue of* auricular Confeſſion, *and the Maſons never confeſſing any thing thereof, the ſaid* Clergy *were highly offended, and at firſt ſuſpecting them of Wickedneſs, repreſented them as dangerous to the State during that Minority, and ſoon influenc'd the* Parliament-Men *to lay hold of ſuch ſuppoſed Agreements of the working* Maſons, *for making an Act that might ſeem to reflect Diſhonour upon even the whole* worſhipful Fraternity, *in whoſe Favour ſeveral Acts had been both before and after that Period made.*

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The Kings of SCOTLAND very much encourag'd the *Royal Art*, from the earlieſt Times down to the *Union* of the Crowns, as appears by the Remains of glorious Buildings in that *ancient* Kingdom, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which teſtify the great Reſpect of thoſe Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence ſprung the old Toaſt among *Scots* Maſons, *viz.* GOD BLESS THE KING AND THE CRAFT!

Nor was the royal Example neglected by the *Nobility*, *Gentry*, and *Clergy* of SCOTLAND, who join'd in every thing for the good of the Craft and Brotherhood, the Kings being often the *Grand Maſters*, until, among other things, the *Maſons* of SCOTLAND were impower'd to have a certain and fix'd *Grand Maſter* and *Grand Warden*, who had a Salary from the Crown, and alſo an Acknowledgment from every *New Brother* in the Kingdom at Entrance, whoſe Buſineſs was not only to regulate what might happen amiſs in the Brotherhood, but alſo to hear and finally determine all Controverſies between *Maſon* and *Lord*, to puniſh the *Maſon*, if he deſerv'd it, and to oblige both to equitable Terms: At which Hearings, if the *Grand Maſter* was abſent (who was always nobly born) the *Grand Warden* preſided. This Privilege remain'd till the

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1640. the Civil Wars, but is now obſolete; nor can it well be reviv'd until the *King* becomes a *Maſon*, becauſe it
1707. was not actually exerted at the *Union* of the Kingdoms.

Yet the great Care that the SCOTS took of true Maſonry, prov'd afterwards very uſeful to ENGLAND; for the learned and magnanimous Queen ELIZABETH, who encourag'd other Arts, diſcourag'd this; becauſe, being a *Woman*, ſhe could not be made a *Maſon*, tho', as other great Women, ſhe might have much employ'd Maſons, like *Semiramis* and *Artemiſia*.*

But upon her Demiſe, King JAMES VI. of SCOTLAND ſucceeding to the Crown of ENGLAND, being a *Maſon* King, reviv'd the *Engliſh* Lodges; and as he was the *Firſt* King of GREAT-BRITAIN, he was alſo the *Firſt* Prince in the World that recover'd the *Roman* Architecture from the Ruins of *Gothick* Ignorance:

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* ELIZABETH *being jealous of any Aſſemblies of her Subjects, whoſe Buſineſs ſhe was not duly appriz'd of, attempted to break up the* annual Communication *of* Maſons, *as dangerous to her Government: But, as old Maſons have tranſmitted it by Tradition, when the noble Perſons her Majeſty had commiſſioned, and brought a ſufficient Poſſe with them at* York *on* St. John's *Day, were* once admitted into the Lodge, *they made no uſe of Arms, and return'd the Queen a moſt honourable Account of the ancient Fraternity, whereby her political Fears and Doubts were diſpell'd, and ſhe let them alone, as a People much reſpected by the Noble and the Wiſe of all the polite Nations, but neglected the Art all her Reign.*

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rance: For after many dark or illiterate Ages, as ſoon as all Parts of Learning reviv'd, and *Geometry* recover'd its Ground, the polite Nations began to diſcover the Confuſion and Impropriety of the *Gothick* Buildings; and in the Fifteenth and Sixteenth *Centuries* the AUGUSTAN STILE was rais'd from its Rubbiſh in *Italy*, by BRAMANTE, BARBARO, SANSOVINO, SANGALLO, MICHAEL ANGELO, RAPHAEL URBIN, JULIO ROMANO, SERGLIO, LABACO, SCAMOZI, VIGNOLA, and many other bright *Architects*; but above all, by the *Great* PALLADIO, who has not yet been duly imitated in *Italy*, though juſtly rival'd in *England* by our *great Maſter-Maſon* INIGO JONES.

But though all true Maſons honour the Memories of thoſe *Italian* Architects, it muſt be own'd, that the *Auguſtan Stile* was not reviv'd by any crown'd Head, before *King* JAMES the Sixth of SCOTLAND, and Firſt of ENGLAND, patroniz'd the ſaid glorious *Inigo Jones*, whom he employ'd to build his Royal Palace of WHITE-HALL; and in his Reign over all *Great-Britain*, the BANQUETING-HOUSE, as the firſt piece of it, was only rais'd, which is the fineſt one Room upon Earth; and the ingenious Mr. *Nicholas Stone* perform'd as *Maſter-Maſon* under the Architect JONES.

Upon

Upon his Demiſe, his Son *King* CHARLES I. being alſo a *Maſon*, patroniz'd Mr. *Jones* too, and firmly intended to have carried on his Royal Father's Deſign of WHITE-HALL, according to Mr. *Jones*'s Stile; but was unhappily diverted by the Civil Wars.*

A. D. 1666. After the Wars were over, and the *Royal Family* reſtor'd, true *Maſonry* was likewiſe reſtor'd; eſpecially upon the unhappy Occaſion of the *Burning* of LONDON, *Anno* 1666; for then the City-Houſes were rebuilt more after the *Roman* Stile, when King CHARLES II. founded

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* *The Plan and Proſpect of that glorious Deſign being ſtill preſerv'd, it is eſteem'd by skillful Architects to excel that of any other Palace in the known Earth, for the Symmetry, Firmneſs, Beauty, and Conveniency of Architecture; as indeed all* Maſter JONES's *Deſigns and Erections are Originals, and at firſt View diſcover him to be the Architect: Nay, his mighty Genius prevail'd with the* Nobility *and* Gentry *of all* Britain, (*for he was as much honour'd in* Scotland *as in* England) *to affect and revive the* ancient Stile *of* MASONRY, *too long neglected; as appears by the many curious Fabricks of thoſe Times, one of which ſhall be now mention'd, the leaſt, and perhaps one of the fineſt, the famous* GATE *of the* Phyſic Garden *at* OXFORD, *rais'd by* HENRY DANVER'S EARL OF DANBY, *which coſt his* Lordſhip *many hundred Pounds, and is as curious a little piece of Maſonry as ever was built there before or ſince, with the following Inſcription on the Front of it,* viz.

GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS, IN USUM ACADEMIÆ ET REIPUBLICÆ, ANNO 1632.
HENRICUS COMES DANBY.

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founded the preſent St. PAUL's Cathedral in *London*, (the old *Gothick* Fabrick being burnt down) much after the Style of St. PETER's at *Rome*, conducted by the ingenious Architect, Sir CHRISTOPHER WREN. That King founded alſo his royal Palace at GREENWICH, according to Mr. *Inigo Jones*'s Deſign (which he drew before he dy'd) conducted by his Son-in-Law Mr. WEB: It is now turn'd into an Hoſpital for Seamen. He founded alſo *Chelſea-College*, an Hoſpital for Soldiers; and at EDINBURGH he both founded and finiſh'd his royal Palace of HALY-ROOD-HOUSE, by the Deſign and Conduct of Sir WILLIAM BRUCE *Bart.* the Maſter of the Royal Works in SCOTLAND:* So that beſides the Tradition of old Maſons now alive, which may be rely'd on, we have much reaſon to believe that King CHARLES II. was an *Accepted Free-Maſon*, as every one allows he was a great Encourager of the *Craftſmen*.

But in the Reign of his Brother *King* JAMES II. though ſome *Roman* Buildings were carried on, the *Lodges* of *Free-Maſons* in *London* much dwindled into Ignorance, by not being duly frequented and cultivated.

* *It was an ancient* Royal-Palace, *and rebuilt after the* Auguſtan Style, *ſo neat, that, by competent Judges, it has been eſteem'd the fineſt Houſe belonging to the Crown: And though it is not very large, it is both magnificent and convenient, both Inſide and Outſide, with good Gardens, and a very large Park; and all other adjacent Accommodations.*

ted. But * after the *Revolution*, *Anno* 1688, KING WILLIAM, though a warlike Prince, having a good Taſte of Architecture, carried on the aforeſaid two famous Hoſpitals of *Greenwich* and *Chelſea*, built the fine part

* *But by the royal Example of his Brother King* Charles II. *the* City *of* LONDON *erected the famous* Monument, *where the* Great Fire *began, all of ſolid Stone,* 202 *foot high from the Ground, a Pillar of the* Dorick *Order,* 15 *Foot diameter, with a curious Stair-Caſe in the Middle of black Marble, and an iron Balcony on the Top (not unlike thoſe of* Trajan *and* Antoninus *at* ROME) *from whence the* City *and* Suburbs *may be view'd; and it is the higheſt Column we know upon Earth. Its* Pedeſtal *is* 21 *Foot ſquare, and* 40 *Foot high, the Front of which is adorn'd with moſt ingenious Emblems in* Baſſo Relievo, *wrought by that famous* Sculptor, Mr. Gabriel Cibber, *with large* Latin *Inſcriptions on the Sides of it; founded* Anno 1671, *and finiſh'd* Anno 1677.

In his Time alſo the Society *of* MERCHANT ADVENTURERS *rebuilt the* ROYAL EXCHANGE *of* London (*the old one being deſtroy'd by the* Fire) *all of Stone, after the* Roman *Style, the fineſt Structure of that uſe in* Europe, *with the King's Statue to the Life, of white Marble, in the Middle of the Square (wrought by the famous* Maſter-Carver *and* Statuary, Mr. GRINLIN GIBBONS, *who was juſtly admir'd all over* Europe, *for his rivalling, if not ſurpaſſing, the moſt fam'd* Italian *Maſters) on the Pedeſtal of which is the following Inſcription,* viz.

CAROLO II. CÆSARI BRITANNICO
PATRIÆ PATRI
REGUM OPTIMO CLEMENTISSIMO AUGUSTISSIMO
GENERIS HUMANI DELICIJS
UTRIUSQUE FORTUNÆ VICTORI
PACIS EUROPÆ ARBITRO
MARIUM DOMINO AC VINDICI
SOCIETAS MERCATORUM ADVENTUR. ANGLIÆ
QUÆ PER CCCC JAM PROPE ANNOS
REGIA BENIGNITATE FLORET
FIDEI INTEMERATÆ ET GRATITUDINIS ÆTERNÆ
HOC TESTIMONIUM
VENERABUNDA POSUIT
ANNO SALUTIS HUMANÆ MDCLXXXIV.

TO CHARLES II. EMPEROR OF BRITAIN
FATHER OF HIS COUNTRY
BEST MOST MERCIFUL AND AUGUST OF KINGS
DELIGHT OF MANKIND
IN ADVERSITY AND PROSPERITY UNMOV'D
UMPIRE OF EUROPE'S PEACE
COMMANDER AND SOVEREIGN OF THE SEAS
THE SOCIETY OF MERCHANT ADVENTURERS OF ENGLAND
WHICH FOR NEAR CCCC YEARS
BY ROYAL FAVOUR FLOURISHETH
OF UNSHAKEN LOYALTY AND ETERNAL GRATITUDE
THIS TESTIMONY
HAS IN VENERATION ERECTED
IN THE YEAR OF SALVATION MDCLXXXIV.

Nor

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part of his royal Palace of HAMPTON COURT, and founded and finiſh'd his incomparable Palace at LOO in HOLLAND, *&c.* And the bright Example of that *glorious Prince*, (who by moſt is reckon'd a *Free-Maſon*) did influence the *Nobility*, the *Gentry*, the *Wealthy* and the *Learned* of GREAT-BRITAIN, to affect much the *Auguſtan Style*; as appears by a vaſt Number of moſt curious Edifices erected ſince throughout the Kingdom: For when in the Ninth Year of the Reign of our late *Sovereign* QUEEN ANNE, her *Majeſty* and the *Parliament* concurr'd in an Act for erecting 50 new *Pariſh-Churches* in *London*, *Weſtminſter*, and *Suburbs*; and the QUEEN

Nor ſhould we forget the famous THEATRE *of* OXFORD, *built by* Archbiſhop SHELDON, *at his ſole Coſt, in that King's Time, which, among his other fine Works, was deſign'd and conducted alſo by Sir* Chriſtopher Wren *the King's Architect; for it is juſtly admir'd by the Curious: And the* MUSÆUM *adjoining to it, a fine Building rais'd at the Charge of that* illuſtrious UNIVERSITY, *where there have been ſince erected ſeveral more* Roman *Buildings, as* Trinity-College Chappel, Allhallows Church *in* High-ſtreet, Peckwater-Square *in* Chriſt-Church College, *the new* Printing-Houſe, *and the whole of* Queen's-College *rebuilt*, &c. *by the liberal Donations of ſome eminent Benefactors, and by the publick Spirit, Vigilancy, and Fidelity of the* Heads *of* Colleges, *who generally have had a true Taſte of* Roman Architecture.

The learned UNIVERSITY *of* CAMBRIDGE *not having had the Management of ſuch liberal Donations, have not ſo many fine Structures; but they have two of the moſt curious and excellent in* Great-Britain *of their kind, the one a* Gothick *Building*, KING'S-COLLEGE CHAPPEL (*unleſs you except* King Henry VII.'s Chappel *in* Weſtminſter-Abbey); *and the other a* Roman *Building*, TRINITY-COLLEGE LIBRARY.

QUEEN had granted a Commiſſion to ſeveral of the Miniſters of *State*, the principal *Nobility*, great *Gentry*, and eminent *Citizens*, the two *Archbiſhops*, with ſeveral other *Biſhops* and dignify'd *Clergymen*, to put the Act in execution; they order'd the ſaid *New Churches* to be rais'd according to the *ancient Roman Style*, as appears by thoſe that are already rais'd; and the preſent honourable *Commiſſioners* having the ſame good Judgment of Architecture, are carrying on the ſame laudable *grand Deſign*, and are reviving the *ancient Style*, by the Order, Countenance, and Encouragement of his preſent *Majeſty* KING GEORGE, who was alſo graciouſly pleas'd to lay the *firſt Stone* in the Foundation of his Pariſh Church of St. MARTIN'S *in Campis*, on the South-Eaſt Corner (by his Majeſty's *Proxy* for the time, the preſent *Biſhop* of *Salisbury*) which is now rebuilding, ſtrong, large, and beautiful, at the Coſt of the *Pariſhioners*.*

In ſhort, it would require many large Volumes to contain the many ſplendid Inſtances of the *mighty Influence* of Maſonry from the Creation, in every Age, and

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* *The* Biſhop *of* Salisbury *went in an orderly Proceſſion, duly attended, and having levell'd the* firſt Stone, *gave it two or three Knocks with a* Mallet, *upon which the Trumpets ſounded, and a vaſt Multitude made loud Acclamations of Joy; when his* Lordſhip *laid upon the Stone a Purſe*

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and in every Nation, as could be collected from Hiſtorians and Travellers: But eſpecially in thoſe Parts of the World where the *Europeans* correſpond and trade, ſuch Remains of ancient, large, curious, and magnificent *Colonading*, have been diſcover'd by the Inquiſitive, that they can't enough lament the general Devaſtations of the *Goths* and *Mahometans*; and muſt conclude, that no *Art* was ever ſo much encourag'd as this;

Purſe of 100 Guineas, *as a Preſent from his Majeſty for the uſe of the* Craftſmen. *The following* Inſcription *was cut in the* Foundation Stone, *and a Sheet of Lead put upon it*, viz.

D. S.
Serenissimus Rex Georgius
Per Deputatum suum
Reverendum admodum in Christo Patrem
Richardum Episcopum Sarisburiensem
Summum suum Eleemosynarium
Adsistente (Regis Jussu)
Domino Tho. Hewet Equ. Aur.
Ædificiorum Regiorum Curatore
Principali
Primum hujus Ecclesiæ Lapidem
Posuit
Martij 19° Anno Dom. 1721.
Annoque Regni sui octavo.

Sacred to God
His most Excellent Majesty King George
By his Proxy
The Right Reverend Father In Christ
Richard Lord Bishop of Salisbury
His Majesty's Chief Almoner
Assisted (At His Majesty's Command)
By Sir Thomas Hewet Knight
Of His Majesty's Royal Buildings
Principal Surveyor
The First Stone of this Church
Laid
This 19th of March Anno Domini 1721
And the Eighth Year of his Reign.

this; as indeed none other is ſo extenſively uſeful to Mankind. *

Nay, if it were expedient, it could be made appear, that from this *ancient Fraternity*, the Societies or Orders of the *Warlike* KNIGHTS, and of the *Religious* too, in proceſs of time, did borrow many ſolemn Uſages; for none of them were better inſtituted, more decently inſtall'd, or did more ſacredly obſerve their *Laws* and *Charges* than the Accepted *Maſons* have done, who in all Ages, and in every Nation, have maintain'd

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* *It were endleſs to recount and deſcribe the many curious* Roman *Buildings in* Great-Britain *alone, erected ſince the Revival of* Roman *Maſonry; of which a few may be here mention'd, beſides thoſe already ſpoken of,* viz.

The QUEEN's *Houſe at* Greenwich, —— *Belonging to the Crown.*
The great Gallery in Somerſet-Gardens, —— *The Crown.*
Gunnersbury-Houſe *near* Brentford, Middleſex, } *Poſſeſs'd by the Duke of* Queensbury.
Lindſay-Houſe *in* Lincoln's-Inn-Fields, —— *Duke of* Ancaſter.
York-Stairs *at the* Thames *in* York-Buildings.
St. Paul's-Church *in* Covent-Garden, *with its glorious Portico.*
The Building and Piazza *of* Covent-Garden, —— *Duke of* Bedford.
Wilton-Caſtle *in* Wiltſhire, —— —— — *Earl of* Pembroke.
Caſtle-Aſhby *in* Northamptonſhire, —— —— *Earl of* Strafford.
Stoke-Park *in* ditto, —— —— —— —— Arundel *Eſq;*
Wing-Houſe *in* Bedfordſhire, —— —— *Hon.* Wm. Stanhope *Eſq;*
Chevening-Houſe *in* Kent, —— —— —— *Earl* Stanhope.
Ambroſe-Bury *in* Wiltſhire, —— —— *Lord* Carleton.

All deſign'd by the incomparable INIGO JONES, *and moſt of them conducted by him, or by his Son-in-Law Mr.* Web, *according to Mr.* Jones's *Deſigns.*

Beſides many more conducted by other Architects, influenc'd by the ſame happy Genius; ſuch as,

Bow-Church Steeple *in* Cheapſide, —— —— *Built by Sir* Chri. Wren.
Hotham-Houſe *in* Beverley, Yorkſhire, —— *Sir* Charles Hotham *Bart.*

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tain'd and propagated their Concernments in a way peculiar to themſelves, which the moſt *Cunning* and the moſt *Learned* cannot penetrate into, though it has been often attempted; while They know and love one another, even without the Help of Speech, or when of different Languages.

And now the *Freeborn* BRITISH NATIONS, diſintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Maſonry of every ſort, and reviv'd the *drooping Lodges* of *London*, this fair *Metropolis* flouriſheth, as well as other Parts, with ſeveral worthy *particular* Lodges, that have a quarterly *Communication*, and an annual *grand Aſſembly*, wherein the *Forms* and *Uſages* of the moſt ancient and worſhipful

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Melvin-Houſe *in* Fife, —— —— —— *Earl of* Levin.
Longleate-Houſe *in* Wiltſhire, —— *Viſcount* Weymouth.
Cheſterlee-ſtreet-Houſe *in* Durham *County*, —— John Hedworth *Eſq*;
Montague-Houſe *in* Bloomsbury, London, —— *Duke of* Montagu.
Drumlanrig-Caſtle *in* Nithiſdaleſhire, — *Duke of* Queensbury.
Caſtle-Howard *in* Yorkſhire, —— *Earl of* Carliſle.
Stainborough-Houſe *in* ditto, —— —— *Earl of* Strafford.
Hopton-Caſtle *in* Linlithgowſhire, —— *Earl of* Hopton.
BLENHEIM-Caſtle *at* Woodſtock, Oxfordſhire, *Duke of* Marlborough.
Chatſworth-Caſtle *in* Derbyſhire, —— *Duke of* Devonſhire.
Palace of Hammilton *in* Clydſdaleſhire, —— *Duke of* Hammilton.
Wanſtead-Houſe *in* Epping-Foreſt, Eſſex, —— *Lord* Caſtlemain.
Duncomb-Park *in* Yorkſhire, —— —— Thomas Duncomb *Eſq*;
Mereworth-Caſtle *in* Kent, —— —— *Hon.* John Fane *Eſq*;
Sterling-Houſe *near* Sterling-Caſtle, —— *Duke of* Argyle.
Kinroſs-Houſe *in* Kinroſsſhire, —— —— *Sir* William Bruce *Bart.*
Stourton-Caſtle *in* Wiltſhire, —— —— Henry Hoar *Eſq*;
Willbury-Houſe *in* ditto, —— —— William Benſon *Eſq*;
Bute-Caſtle *in Iſle of* Bute, —— —— *Earl of* Bute.
Walpole-Houſe *near* Lin Regis, Norfolk, —— *Hon.* Rob. Walpole *Eſq*;

Burlington-

worſhipful Fraternity are wiſely propagated, and the *Royal Art* duly cultivated, and the *Cement* of the Brotherhood preſerv'd; ſo that the whole *Body* reſembles a well built *Arch*; ſeveral *Noblemen* and *Gentlemen* of the beſt Rank, with *Clergymen* and learned *Scholars* of moſt Profeſſions and Denominations, having frankly join'd and ſubmitted to take the *Charges*, and to wear the *Badges* of a *Free* and *Accepted Maſon*, under our preſent worthy *Grand-Maſter*, *the moſt noble* PRINCE *John Duke of* MONTAGUE.

Burlington-Houſe *in* Pickadilly, *St.* James's, Weſtminſter, —— —— ——	*Earl of* Burlington.
Dormitory *of* King's-School, Weſtminſter,	*The Crown.*
Tottenham-Park *in* Wiltſhire, ——	*Lord* Bruce.

Theſe three laſt are deſign'd and conducted by the Earl of BURLINGTON, *who bids fair to be the beſt Architect of* Britain, (*if he is not ſo already*) *and we hear his Lordſhip intends to publiſh the valuable Remains of* Mr. Inigo Jones, *for the Improvement of other Architects.*

Beſides more of the ſame Roman *Style, and yet many more in Imitation of it, which though they cannot be reduc'd to any certain Style, are ſtately, beautiful, and convenient Structures, notwithſtanding the* Miſtakes *of their ſeveral Architects: And beſides the ſumptuous and venerable* Gothick *Buildings, paſt reckoning, as* Cathedrals, Pariſh-Churches, Chappels, Bridges, old Palaces *of the* Kings, *of the* Nobility, *of the* Biſhops, *and the* Gentry, *known well to Travellers, and to ſuch as peruſe the Hiſtories of Counties, and the ancient Monuments of great Families, &c. as many Erections of the* Roman *Style may be review'd in* Mr. Campbell *the* Architect's *ingenious Book, call'd* VITRUVIUS BRITANNICUS: *And if the Diſpoſition for true ancient Maſonry prevails, for ſome time, with Noblemen, Gentlemen, and learned Men, (as it is likely it will) this* ISLAND *will become the* MISTRESS *of the* Earth, *for Deſigning, Drawing, and Conducting, and capable to inſtruct all other Nations in all things relating to the* ROYAL ART.

THE

THE CHARGES OF A FREE-MASON,

EXTRACTED FROM

The ancient RECORDS of LODGES beyond Sea, and of thoſe in *England*, *Scotland*, and *Ireland*, for the Uſe of the *Lodges* in LONDON:

TO BE READ

At the making of NEW BRETHREN, or when the *MASTER* ſhall order it.

The General Heads, viz.

I. OF GOD and RELIGION.

II. Of the CIVIL MAGISTRATE ſupreme and ſubordinate.

III. Of LODGES.

IV. Of MASTERS, *Wardens*, *Fellows*, and *Apprentices*.

V. Of the Management of the *Craft* in working.

VI. Of BEHAVIOUR, *viz.*

1. In the Lodge while *conſtituted*.
2. After the Lodge is over and the *Brethren* not gone.
3. When Brethren meet without *Strangers*, but not in a *Lodge*.
4. In Preſence of *Strangers not Maſons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *ſtrange Brother*.

I. *Concerning* God *and* Religion.

A *Maſon* is oblig'd, by his Tenure, to obey the moral Law; and if he rightly underſtands the Art, he will never be a ſtupid Atheiſt, nor an irreligious Libertine. But though in ancient Times Maſons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themſelves; that is, to be *good Men and true*, or Men of Honour and Honeſty, by whatever Denominations or Perſuaſions they may be diſtinguiſh'd; whereby Maſonry becomes the *Center* of *Union*, and the Means of conciliating true Friendſhip among Perſons that muſt have remain'd at a perpetual Diſtance.

II. *Of the* Civil Magistrate *ſupreme and ſubordinate.*

A *Maſon* is a peaceable Subject to the Civil Powers, wherever he reſides or works, and is never to be concern'd in Plots and Conſpiracies againſt the Peace and Welfare of the Nation, nor to behave himſelf undutifully to inferior Magiſtrates; for as Maſonry hath been always injured by War, Bloodſhed, and Confuſion, ſo ancient Kings and Princes have been much diſpos'd to encourage the Craftſmen, becauſe of their Peaceableneſs and *Loyalty*, whereby they practically anſwer'd the Cavils of their Adverſaries, and promoted the Honour of the Fraternity, who ever flouriſh'd in Times of Peace. So that if a Brother ſhould be a Rebel againſt the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, though the loyal Brotherhood muſt and ought to diſown his Rebellion, and give no Umbrage or Ground of political Jealouſy to the Government for the time being; they cannot expel him from the *Lodge*, and his Relation to it remains indefeaſible.

III. *Of*

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III. *Of* LODGES.

A LODGE is a Place where *Maſons* aſſemble and work: Hence that Aſſembly, or duly organiz'd Society of Maſons, is call'd a LODGE, and every Brother ought to belong to one, and to be ſubject to its *By-Laws* and the GENERAL REGULATIONS. It is either *particular* or *general*, and will be beſt underſtood by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto annex'd. In ancient Times, no *Maſter* or *Fellow* could be abſent from it, eſpecially when warn'd to appear at it, without incurring a ſevere Cenſure, until it appear'd to the *Maſter* and *Wardens*, that pure Neceſſity hinder'd him.

The Perſons admitted Members of a *Lodge* muſt be good and true Men, free-born, and of mature and diſcreet Age, no Bondmen, no Women, no immoral or ſcandalous Men, but of good Report.

IV. *Of* MASTERS, Wardens, Fellows, *and Apprentices.*

All Preferment among *Maſons* is grounded upon real Worth and perſonal Merit only; that ſo the *Lords* may be well ſerved, the Brethren not put to Shame, nor the *Royal Craft* deſpis'd: Therefore no *Maſter* or *Warden* is choſen by Seniority, but for his Merit. It is impoſſible to deſcribe theſe things in writing, and every Brother muſt attend in his Place, and learn them in a way peculiar to *this Fraternity*: Only *Candidates* may know, that no *Maſter* ſhould take an *Apprentice*, unleſs he has ſufficient Imployment for him, and unleſs he be a perfect Youth, having no Maim or Defect in his Body, that may render him uncapable of learning the *Art*, of ſerving his *Maſter*'s Lord, and of being made a *Brother*, and then a *Fellow-Craft* in due time, even after he has ſerved ſuch a Term of Years as the Cuſtom of the Country directs; and that he ſhould be deſcended of honeſt Parents; that ſo, when otherwiſe qualify'd, he may arrive to the Honour of being the WARDEN, and then the *Maſter* of the *Lodge*, the *Grand Warden*, and at length the GRAND-MASTER of all the *Lodges*, according to his Merit.

No Brother can be a WARDEN until he has paſs'd the part of a *Fellow-Craft*; nor a MASTER until he has acted as a *Warden*, nor GRAND-WARDEN until he has been *Maſter* of a *Lodge*, nor Grand Maſter unleſs he has been a *Fellow-Craft* before his Election, who is alſo to be nobly born, or a *Gentleman* of the beſt Faſhion, or ſome eminent *Scholar*, or ſome curious *Architect*, or other *Artiſt*, deſcended of honeſt Parents, and who is of ſingular great Merit in the Opinion of the *Lodges*. And for the better, and eaſier, and more honourable Diſcharge of his Office, the *Grand-Maſter* has a Power to chuſe his own DEPUTY GRAND-MASTER, who muſt be then, or muſt have been formerly, the *Maſter* of a particular *Lodge*, and has the Privilege of acting whatever the GRAND-MASTER, his *Principal*, ſhould act, unleſs the ſaid *Principal* be preſent, or interpoſe his Authority by a Letter.

Theſe Rulers and Governors, *ſupreme* and *ſubordinate*, of the ancient *Lodge*, are to be obey'd in their reſpective Stations by all the Brethren, according to the *old Charges* and *Regulations*, with all Humility, Reverence, Love, and Alacrity.

V. *Of the Management of the* CRAFT *in working.*

All *Maſons* ſhall work honeſtly on working Days, that they may live creditably on *holy Days*; and the time appointed by the Law of the Land, or confirm'd by Cuſtom, ſhall be obſerv'd.

The moſt expert of the *Fellow-Craftſmen* ſhall be choſen or appointed the *Maſter*, or Overſeer of the *Lord's* Work; who is to be call'd MASTER by thoſe that work under him. The *Craftſmen* are to avoid all ill Language, and to call each other by no diſobliging Name, but *Brother* or *Fellow*; and to behave themſelves courteouſly within and without the *Lodge*.

The *Maſter*, knowing himſelf to be able of Cunning, ſhall undertake the *Lord's* Work as reaſonably as poſſible, and truly diſpend his Goods as if they were his own; nor to give more Wages to any Brother or *Apprentice* than he really may deſerve.

Both the Maſter and the *Maſons* receiving their Wages juſtly, ſhall be faithful to the *Lord*, and honeſtly finiſh their Work, whether *Task*

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or *Journey*; nor put the Work to *Task* that hath been accuſtom'd to *Journey*.

None ſhall diſcover Envy at the Proſperity of a Brother, nor ſupplant him, or put him out of his Work, if he be capable to finiſh the ſame; for no Man can finiſh another's Work ſo much to the *Lord*'s Profit, unleſs he be thoroughly acquainted with the Deſigns and Draughts of him that began it.

When a *Fellow-Craftſman* is choſen *Warden* of the Work under the *Maſter*, he ſhall be true both to *Maſter* and *Fellows*, ſhall careſully overſee the Work in the *Maſter*'s Abſence to the *Lord*'s Profit; and his Brethren ſhall obey him.

All *Maſons* employ'd, ſhall meekly receive their Wages without Murmuring or Mutiny, and not deſert the *Maſter* till the Work is finiſh'd.

A *younger* Brother ſhall be inſtructed in working, to prevent ſpoiling the Materials for want of Judgment, and for encreaſing and continuing of *Brotherly Love*.

All the Tools uſed in working ſhall be approved by the Grand Lodge.

No *Labourer* ſhall be employ'd in the proper Work of *Maſonry*; nor ſhall **Free Maſons** work with thoſe that are *not free*, without an urgent Neceſſity; nor ſhall they teach *Labourers* and *unaccepted* Maſons, as they ſhould teach a *Brother* or *Fellow*.

VI. *Of* Behaviour, viz.

1. *In the* Lodge *while* conſtituted.

You are not to hold private Committees, or ſeparate Converſation, without Leave from the *Maſter*, nor to talk of any thing impertinent or unſeemly, nor interrupt the *Maſter* or *Wardens*, or any Brother ſpeaking to the *Maſter*: Nor behave yourſelf ludicrouſly or jeſtingly while the *Lodge* is engaged in what is ſerious and ſolemn; nor uſe any unbecoming Language upon any Pretence whatſoever; but

but to pay due Reverence to your *Maſter*, *Wardens*, and *Fellows*, and put them to worſhip.

If any Complaint be brought, the Brother found guilty ſhall ſtand to the Award and Determination of the *Lodge*, who are the proper and competent Judges of all ſuch Controverſies, (unleſs you carry it by *Appeal* to the GRAND LODGE) and to whom they ought to be referr'd, unleſs a *Lord*'s Work be hinder'd the mean while, in which Caſe a particular Reference may be made; but you muſt never go to Law about what concerneth *Maſonry*, without an abſolute Neceſſity apparent to the *Lodge*.

2. **Behaviour** *after the* LODGE *is over and the* **Brethren** *not gone.*

You may enjoy yourſelves with innocent Mirth, treating one another according to Ability, but avoiding all Exceſs, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occaſions call him, or doing or ſaying any thing offenſive, or that may forbid an *eaſy* and *free* Converſation; for that would blaſt our Harmony, and defeat our laudable Purpoſes. Therefore no private Piques or Quarrels muſt be brought within the Door of the *Lodge*, far leſs any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only, as *Maſons*, of the *Catholick Religion* above-mention'd; we are alſo of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are reſolv'd againſt **all Politicks**, as what never yet conduc'd to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always ſtrictly enjoin'd and obſerv'd; but eſpecially ever ſince the *Reformation* in BRITAIN, or the Diſſent and Seceſſion of theſe Nations from the *Communion* of ROME.

3. **Behaviour** *when* Brethren *meet without* Strangers, *but not in a* **Lodge** form'd.

You are to ſalute one another in a courteous manner, as you will be inſtructed, calling each other *Brother*, freely giving mutual Inſtruction as ſhall be thought expedient, without being overſeen or overheard,

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heard, and without encroaching upon each other, or derogating from that Reſpect which is due to any Brother, were he not a Maſon: For though all *Maſons* are as *Brethren* upon the ſame *Level*, yet *Maſonry* takes no Honour from a Man that he had before; nay rather it adds to his Honour, eſpecially if he has deſerv'd well of the Brotherhood, who muſt give Honour to whom it is due, and avoid *ill Manners*.

4. Behaviour *in Preſence of* Strangers *not* Maſons.

You ſhall be cautious in your Words and Carriage, that the moſt penetrating Stranger ſhall not be able to diſcover or find out what is not proper to be intimated; and ſometimes you ſhall divert a Diſcourſe, and manage it prudently for the Honour of the *worſhipful Fraternity*.

5. Behaviour *at* Home, *and in your* Neighbourhood.

You are to act as becomes a moral and wiſe Man; particularly, not to let your Family, Friends, and Neighbours know the *Concerns* of the *Lodge*, *&c.* but wiſely to conſult your own Honour, and that of the *ancient Brotherhood*, for Reaſons not to be mention'd here. You muſt alſo conſult your Health, by not continuing together too late, or too long from home, after Lodge Hours are paſt; and by avoiding of Gluttony or Drunkenneſs, that your Families be not neglected or injured, nor you diſabled from working.

6. Behaviour *towards a* ſtrange *Brother*.

You are cautiouſly to examine him, in ſuch a Method as Prudence ſhall direct you, that you may not be impos'd upon by an ignorant falſe *Pretender*, whom you are to reject with Contempt and Deriſion, and beware of giving him any Hints of Knowledge.

But if you diſcover him to be a true and genuine *Brother*, you are to reſpect him accordingly; and if he is in want, you muſt relieve him if you can, or elſe direct him how he may be reliev'd: You muſt em-

ploy

ploy him ſome Days, or elſe recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor *Brother*, that is a *good Man* and *true*, before any other poor People in the ſame Circumſtances.

FINALLY, All theſe **Charges** you are to obſerve, and alſo thoſe that ſhall be communicated to you in *another way*; cultivating BROTHERLY-LOVE, the Foundation and Cape-ſtone, the *Cement* and *Glory* of this ancient *Fraternity*, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to ſlander any honeſt Brother, but defending his Character, and doing him all good Offices, as far as is conſiſtent with your *Honour* and *Safety*, and no farther. And if any of them do you Injury, you muſt apply to your own or his *Lodge*; and from thence you may appeal to the GRAND LODGE at the *Quarterly Communication*, and from thence to the *annual* GRAND LODGE, as has been the ancient laudable Conduct of our Fore-fathers in every Nation; never taking a *legal Courſe* but when the Caſe cannot be otherwiſe decided, and patiently liſtning to the honeſt and friendly Advice of *Maſter* and *Fellows*, when they would prevent your going to Law with *Strangers*, or would excite you to put a ſpeedy Period to all *Law-Suits*, that ſo you may mind the *Affair* of MASONRY with the more Alacrity and Succeſs; but with reſpect to *Brothers* or *Fellows* at Law, the *Maſter* and Brethren ſhould kindly offer their Mediation, which ought to be thankfully ſubmitted to by the contending Brethren; and if that Submiſſion is impracticable, they muſt however carry on their *Proceſs*, or *Law-Suit*, without Wrath and Rancor (not in the common way) ſaying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renew'd and continu'd; that all may ſee the *benign Influence* of MASONRY, as all true *Maſons* have done from the Beginning of the *World*, and will do to the End of *Time*.

Amen ſo mote it be.

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POSTSCRIPT.

A *Worthy* BROTHER, learned in the *Law*, has communicated to the *Author* (while this Sheet was printing) the Opinion of the *Great Judge* COKE upon the *Act* againſt *Maſons*, 3 *Hen.* VI. Cap. I. which is Printed in this Book, *Page* 35, and which Quotation the Author has compar'd with the Original, *viz.*

COKE's *Inſtitutes, third Part, Fol.* 99.

The CAUSE *wherefore this Offence was made* Felony, *is for that the* good Courſe and Effect of the Statutes of Labourers were thereby violated and broken. *Now* (*ſais* my Lord COKE) *all the Statutes concerning* Labourers, *before this Act, and whereunto this Act doth refer, are repeal'd by the Statute of* 5 Eliz. Cap. 4. *whereby the* Cauſe *and* End *of the making of this* Act *is taken away; and conſequently this* Act *is become of no Force or Effect; for,* ceſſante ratione Legis, ceſſat ipſa Lex: *And the Indictment of* Felony *upon this Statute muſt contain, that* thoſe Chapters and Congregations were to the violating and breaking of the good Courſe and Effect of the Statutes of Labourers; *which now cannot be ſo alledg'd, becauſe theſe Statutes be repealed. Therefore this would be put out of the* Charge *of* Juſtices *of* Peace, *written by* Maſter LAMBERT, *pag.* 227.

This Quotation confirms the Tradition of *old Maſons*, that this moſt learned JUDGE really belong'd to the ancient *Lodge*, and was a *faithful Brother*.

General Regulations,

Compiled first by Mr. GEORGE PAYNE, *Anno* 1720, when he was **Grand-Master**, and approv'd by the GRAND-LODGE on *St. John Baptist's* Day, *Anno* 1721, at *Stationer's-Hall*, LONDON; when the *most noble* PRINCE *John Duke of* MONTAGU was unanimously chosen our **Grand-Master** for the Year ensuing; who chose JOHN BEAL M. D. his *Deputy* GRAND-MASTER; and { Mr. *Josiah Villeneau* / Mr. *Thomas Morris, jun.* } were chosen by the Lodge GRAND-WARDENS. And now, by the Command of our said *Right Worshipful* GRAND-MASTER MONTAGU, the *Author* of this Book has compar'd them with, and reduc'd them to the ancient *Records* and immemorial *Usages* of the Fraternity, and digested them into this new Method, with several proper Explications, for the Use of the Lodges in and about *London* and *Westminster*.

I. THE **Grand-Master**, or his DEPUTY, hath Authority and Right, not only to be present in any true *Lodge*, but also to preside wherever he is, with the *Master* of the *Lodge* on his Left-hand, and to order his *Grand-Wardens* to attend him, who are not to act in particular *Lodges* as *Wardens*, but in his Presence, and at his Command; because there the GRAND-MASTER may command the

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the *Wardens* of that *Lodge*, or any other Brethren he pleaſeth, to attend and act as his *Wardens pro tempore*.

II. The MASTER of a particular *Lodge* has the Right and Authority of congregating the Members of his *Lodge* into a *Chapter* at pleaſure, upon any Emergency or Occurrence, as well as to appoint the time and place of their uſual forming: And in caſe of Sickneſs, Death, or neceſſary Abſence of the *Maſter*, the ſenior *Warden* ſhall act as *Maſter pro tempore*, if no Brother is preſent who has been *Maſter* of that *Lodge* before; for in that Caſe the *abſent Maſter*'s Authority reverts to the laſt *Maſter* then preſent; though he cannot act until the ſaid *ſenior Warden* has once congregated the *Lodge*, or in his Abſence the *junior Warden*.

III. The *Maſter* of each particular *Lodge*, or one of the *Wardens*, or ſome other Brother by his Order, ſhall keep a Book containing their *By-Laws*, the Names of their Members, with a Liſt of all the *Lodges* in Town, and the uſual Times and Places of their forming, and all their Tranſactions that are proper to be written.

IV. No *Lodge* ſhall make more than FIVE *new Brethren* at one Time, nor any Man under the Age of *Twenty-five*, who muſt be alſo his own Maſter; unleſs by a Diſpenſation from the *Grand-Maſter* or his *Deputy*.

V. No Man can be made or admitted a Member of a particular *Lodge*, without previous notice *one Month before* given to the ſaid *Lodge*, in order to make due Enquiry into the Reputation and Capacity of the *Candidate*; unleſs by the Diſpenſation aforeſaid.

VI. But no Man can be enter'd a Brother in any particular *Lodge*, or admitted to be a Member thereof, without the *unanimous Conſent of all the Members of that Lodge* then preſent when the *Candidate* is propos'd, and their Conſent is formally ask'd by the *Maſter*; and they are to ſignify their *Conſent* or *Diſſent* in their own prudent way, either virtually or in form, but with Unanimity: Nor is this inherent Privilege ſubject to a Diſpenſation; becauſe the *Members* of a particular *Lodge* are the beſt Judges of it; and if a factious Member ſhould be impos'd on them, it might ſpoil their Harmony, or hinder their Free-

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dom; or even break and diſperſe the *Lodge*; which ought to be avoided by all good and true Brethren.

VII. Every *new Brother* at his making is decently to cloath the *Lodge*, that is, all the Brethren preſent, and to depoſite ſomething for the Relief of indigent and decay'd Brethren, as the *Candidate* ſhall think fit to beſtow, over and above the ſmall Allowance ſtated by the *By-Laws* of that particular *Lodge*; which *Charity* ſhall be lodg'd with the *Maſter* or *Wardens*, or the *Caſhier*, if the Members think fit to chuſe one.

And the *Candidate* ſhall alſo ſolemnly promiſe to ſubmit to the *Conſtitutions*, the *Charges*, and *Regulations*, and to ſuch other good *Uſages* as ſhall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren ſhall withdraw or ſeparate themſelves from the *Lodge* in which they were made *Brethren*, or were afterwards admitted *Members*, unleſs the *Lodge* becomes too numerous; nor even then, without a Diſpenſation from the *Grand-Maſter* or his *Deputy*: And when they are thus ſeparated, they muſt either immediately join themſelves to ſuch *other Lodge* as they ſhall like beſt, with the unanimous Conſent of that other *Lodge* to which they go (*as above regulated*) or elſe they muſt obtain the *Grand-Maſter*'s Warrant to join in forming a *new Lodge*.

If any Set or Number of *Maſons* ſhall take upon themſelves to form a *Lodge* without the *Grand-Maſter's* Warrant, the *regular Lodges* are not to countenance them, nor own them as *fair Brethren* and duly form'd, nor approve of their Acts and Deeds; but muſt treat them as *Rebels*, until they humble themſelves, as the *Grand-Maſter* ſhall in his Prudence direct, and until he approve of them by his *Warrant*, which muſt be ſignify'd to the *other Lodges*, as the Cuſtom is when a *new Lodge* is to be regiſter'd in the *Liſt* of *Lodges*.

IX. But if any Brother ſo far misbehave himſelf as to render his *Lodge* uneaſy, he ſhall be twice duly admoniſh'd by the *Maſter* or *Wardens* in a *form'd Lodge*; and if he will not refrain his Imprudence, and obediently ſubmit to the Advice of the Brethren, and reform what gives them Offence, he ſhall be dealt with according to the *By-Laws*

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Laws of that particular *Lodge*, or elſe in ſuch a manner as the *Quarterly Communication* ſhall in their great Prudence think fit; for which a *new Regulation* may be afterwards made.

X. The *Majority* of every particular *Lodge*, when congregated, ſhall have the Privilege of giving *Inſtructions* to their *Maſter* and *Wardens*, before the aſſembling of the *Grand Chapter*, or *Lodge*, at the three *Quarterly Communications* hereafter mention'd, and of the *Annual Grand Lodge* too; becauſe their *Maſter* and *Wardens* are their Repreſentatives, and are ſuppoſed to ſpeak their Mind.

XI. All *particular Lodges* are to obſerve the ſame *Uſages* as much as poſſible; in order to which, and for cultivating a good Underſtanding among *Free-Maſons*, ſome Members out of *every Lodge* ſhall be deputed to viſit the *other Lodges* as often as ſhall be thought convenient.

XII. *The* **Grand-Lodge** conſiſts of, and is form'd by the *Maſters* and *Wardens* of all the regular particular *Lodges* upon Record, with the GRAND-MASTER at their Head, and his *Deputy* on his Left-hand, and the *Grand-Wardens* in their proper Places; and muſt have a QUARTERLY COMMUNICATION about *Michaelmas*, *Chriſtmas*, and *Lady-Day*, in ſome convenient Place, as the *Grand-Maſter* ſhall appoint, where no Brother ſhall be preſent, who is not at that time a Member thereof, without a Diſpenſation; and while he ſtays, he ſhall not be allow'd to vote, nor even give his Opinion, without Leave of the *Grand-Lodge* ask'd and given, or unleſs it be duly ask'd by the ſaid Lodge.

All Matters are to be determin'd in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Maſter* having two Votes, unleſs the ſaid *Lodge* leave any particular thing to the Determination of the *Grand-Maſter*, for the ſake of Expedition.

XIII. At the ſaid *Quarterly Communication*, all Matters that concern the *Fraternity* in general, or particular *Lodges*, or ſingle Brethren, are quietly, ſedately, and maturely to be diſcours'd of and tranſacted: *Apprentices* muſt be admitted *Maſters* and *Fellow-Craft* only here, unleſs by a Diſpenſation. Here alſo all Differences, that cannot be made

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up and accommodated privately, nor by a particular *Lodge*, are to be ſeriouſly conſidered and decided: And if any *Brother* thinks himſelf aggrieved by the Deciſion of this Board, he may appeal to the *annual Grand-Lodge* next enſuing, and leave his Appeal in Writing, with the *Grand-Maſter*, or his *Deputy*, or the *Grand-Wardens*.

Here alſo the *Maſter* or the *Wardens* of each particular Lodge ſhall bring and produce a Liſt of ſuch Members as have been made, or even admitted in their particular *Lodges* ſince the laſt *Communication* of the *Grand-Lodge*: And there ſhall be a Book kept by the *Grand-Maſter*, or his *Deputy*, or rather by ſome Brother whom the *Grand-Lodge* ſhall appoint for SECRETARY, wherein ſhall be recorded all the *Lodges*, with their uſual Times and Places of forming, and the Names of all the Members of each *Lodge*; and all the Affairs of the *Grand-Lodge* that are proper to be written.

They ſhall alſo conſider of the moſt prudent and effectual Methods of collecting and diſpoſing of what Money ſhall be given to, or lodged with them in *Charity*, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none elſe: But every particular *Lodge* ſhall diſpoſe of their own *Charity* for poor Brethren, according to their own *By-Laws*, until it be agreed by all the *Lodges* (*in a new Regulation*) to carry in the *Charity* collected by them to the GRAND-LODGE, at the *Quarterly* or *Annual Communication*, in order to make a common Stock of it, for the more handſome Relief of *poor Brethren*.

They ſhall alſo appoint a TREASURER, a Brother of good worldly Subſtance, who ſhall be a Member of the *Grand-Lodge* by virtue of his Office, and ſhall be always preſent, and have Power to move to the *Grand-Lodge* any thing, eſpecially what concerns his Office. To him ſhall be committed all Money rais'd for *Charity*, or for any other Uſe of the *Grand-Lodge*, which he ſhall write down in a Book, with the reſpective Ends and Uſes for which the ſeveral Sums are intended; and ſhall expend or diſburſe the ſame by ſuch a *certain Order* ſign'd, as the *Grand-Lodge* ſhall afterwards agree to in a *new Regulation*: But he ſhall not vote in chuſing a *Grand-Maſter* or *Wardens*, though in every other Tranſaction. As in like manner the *Secre-*

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tary ſhall be a Member of the *Grand-Lodge* by virtue of his Office, and vote in every thing except in chuſing a *Grand-Maſter* or *Wardens*.

The *Treaſurer* and *Secretary* ſhall have each a *Clerk*, who muſt be a Brother and *Fellow-Craft*, but never muſt be a Member of the *Grand-Lodge*, nor ſpeak without being allow'd or deſir'd.

The *Grand-Maſter*, or his *Deputy*, ſhall always command the *Treaſurer* and *Secretary*, with their *Clerks* and *Books*, in order to ſee how Matters go on, and to know what is expedient to be done upon any emergent Occaſion.

Another Brother (who muſt be a *Fellow-Craft*) ſhould be appointed to look after the Door of the *Grand-Lodge*; but ſhall be no Member of it.

But theſe Offices may be farther explain'd by a *new Regulation*, when the Neceſſity and Expediency of them may more appear than at preſent to the *Fraternity*.

XIV. If at any GRAND-LODGE, ſtated or occaſional, quarterly or annual, the Grand-Maſter and his *Deputy* ſhould be both abſent, then the preſent *Maſter* of a *Lodge*, that has been the longeſt a *Free-Maſon*, ſhall take the Chair, and preſide as *Grand-Maſter pro tempore*; and ſhall be veſted with all his Power and Honour for the time; provided there is no Brother preſent that has been *Grand-Maſter* formerly, or *Deputy Grand-Maſter*; for the laſt *Grand-Maſter* preſent, or elſe the laſt *Deputy* preſent, ſhould always of right take place in the Abſence of the preſent *Grand-Maſter* and his *Deputy*.

XV. In the GRAND-LODGE none can act as *Wardens* but the *Grand-Wardens* themſelves, if preſent; and if abſent, the *Grand-Maſter*, or the Perſon who preſides in his Place, ſhall order *private Wardens* to act as *Grand-Wardens pro tempore*, whoſe Places are to be ſupply'd by two *Fellow-Craft* of the ſame *Lodge*, call'd forth to act, or ſent thither by the particular *Maſter* thereof; or if by him omitted, then they ſhall be call'd by the *Grand-Maſter*, that ſo the *Grand-Lodge* may be always compleat.

XVI. The GRAND-WARDENS, or any others, are firſt to adviſe with the *Deputy* about the Affairs of the *Lodge* or of the Brethren, and

and not to apply to the *Grand-Maſter* without the Knowledge of the *Deputy*, unleſs he refuſe his Concurrence in any certain neceſſary Affair, in which Caſe, or in caſe of any Difference between the *Deputy* and the *Grand-Wardens*, or other Brethren, both Parties are to go by Concert to the *Grand-Maſter*, who can eaſily decide the Controverſy and make up the Difference by virtue of his great Authority.

The *Grand-Maſter* ſhould receive no Intimation of Buſineſs concerning *Maſonry*, but from his *Deputy* firſt, except in ſuch certain Caſes as his Worſhip can well judge of; for if the Application to the *Grand-Maſter* be irregular, he can eaſily order the *Grand-Wardens*, or any other Brethren thus applying, to wait upon his *Deputy*, who is to prepare the Buſineſs ſpeedily, and to lay it orderly before his *Worſhip*.

XVII. No Grand-Maſter, *Deputy* Grand-Maſter, *Grand-Wardens*, *Treaſurer*, *Secretary*, or whoever acts for them, or in their ſtead *pro tempore*, can at the ſame time be the *Maſter* or *Warden* of a particular *Lodge*; but as ſoon as any of them has honourably diſcharg'd his *Grand Office*, he returns to that Poſt or Station in his particular *Lodge*, from which he was call'd to officiate above.

XVIII. If the DEPUTY GRAND-MASTER be ſick, or neceſſarily abſent, the *Grand-Maſter* may chuſe any *Fellow-Craft* he pleaſes to be his *Deputy pro tempore*: But he that is choſen *Deputy* at the *Grand-Lodge*, and the *Grand-Wardens* too, cannot be diſcharg'd without the Cauſe fairly appear to the *Majority* of the *Grand-Lodge*; and the Grand-Maſter, if he is uneaſy, may call a GRAND-LODGE on purpoſe to lay the Cauſe before them, and to have their Advice and Concurrence: In which caſe, the *Majority* of the *Grand-Lodge*, if they cannot reconcile the Maſter and his *Deputy* or his *Wardens*, are to concur in allowing the Maſter to diſcharge his ſaid *Deputy* or his ſaid *Wardens*, and to chuſe another *Deputy* immediately; and the ſaid *Grand-Lodge* ſhall chuſe other *Wardens* in that Caſe, that Harmony and Peace may be preſerv'd.

XIX. If the Grand-Maſter ſhould abuſe his Power, and render himſelf unworthy of the Obedience and Subjection of the *Lodges*, he ſhall be treated in a way and manner to be agreed upon in a *new Regu-*

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lation; becauſe hitherto the ancient *Fraternity* have had no occaſion for it, their former GRAND-MASTERS having all behaved themſelves worthy of that honourable Office.

XX. The *Grand-Maſter*, with his *Deputy* and *Wardens*, ſhall (at leaſt once) go round and viſit all the *Lodges* about Town during his *Maſterſhip*.

XXI. If the **Grand-Maſter** die during his *Maſterſhip*, or by Sickneſs, or by being beyond Sea, or any other way ſhould be render'd uncapable of diſcharging his Office, the DEPUTY, or in his Abſence, the *Senior* GRAND-WARDEN, or in his Abſence the *Junior*, or in his Abſence any three preſent *Maſters* of *Lodges*, ſhall join to congregate the GRAND-LODGE immediately, to adviſe together upon that Emergency, and to ſend two of their Number to invite the *laſt* GRAND-MASTER to reſume his Office, which now in courſe reverts to him; or if he refuſe, then the *next laſt*, and ſo backward: But if no former *Grand-Maſter* can be found, then the *Deputy* ſhall act as *Principal*, until another is choſen; or if there be no *Deputy*, then the oldeſt *Maſter*.

XXII. The **Brethren** of all the *Lodges* in and about *London* and *Weſtminſter*, ſhall meet at an ANNUAL COMMUNICATION and *Feaſt*, in ſome convenient Place, on *St.* JOHN *Baptiſt*'s Day, or elſe on *St.* JOHN *Evangeliſt*'s Day, as the *Grand-Lodge* ſhall think fit by a *new Regulation*, having of late Years met on *St. John Baptiſt*'s Day: Provided,

The *Majority* of the *Maſters* and *Wardens*, with the *Grand-Maſter*, his *Deputy* and *Wardens*, agree at their *Quarterly Communication*, three Months before, that there ſhall be a *Feaſt*, and a *General Communication* of all the Brethren: For if either the *Grand-Maſter*, or the *Majority* of the particular *Maſters*, are againſt it, it muſt be dropt for that Time.

But whether there ſhall be a *Feaſt* for all the *Brethren*, or not, yet the **Grand Lodge** muſt meet in ſome convenient Place *annually* on *St.* JOHN's Day; or if it be *Sunday*, then on the next Day, in order to chuſe every Year a *new* GRAND-MASTER, *Deputy*, and *Wardens*.

XXIII. If it be thought expedient, and the GRAND-MASTER, with the *Majority* of the *Maſters* and *Wardens*, agree to hold a GRAND FEAST, according to the ancient laudable Cuſtom of *Maſons*, then the **Grand-Wardens** ſhall have the care of preparing the *Tickets*, ſeal'd with the *Grand-Maſter's* Seal, of diſpoſing of the Tickets, of receiving the Money for the Tickets, of buying the Materials of the *Feaſt*, of finding out a proper and convenient Place to feaſt in; and of every other thing that concerns the Entertainment.

But that the Work may not be too burthenſome to the two *Grand-Wardens*, and that all Matters may be expeditiouſly and ſafely managed, the *Grand-Maſter*, or his *Deputy*, ſhall have power to nominate and appoint a certain Number of Stewards, as his *Worſhip* ſhall think fit, to act in concert with the two *Grand-Wardens*; all things relating to the Feaſt being decided amongſt them by a Majority of Voices; except the *Grand-Maſter* or his *Deputy* interpoſe by a particular Direction or Appointment.

XXIV. The *Wardens* and **Stewards** ſhall, in due time, wait upon the *Grand-Maſter*, or his *Deputy*, for Directions and Orders about the Premiſſes; but if his *Worſhip* and his *Deputy* are ſick, or neceſſarily abſent, they ſhall call together the *Maſters* and *Wardens* of *Lodges* to meet on purpoſe for their Advice and Orders; or elſe they may take the Matter wholly upon themſelves, and do the beſt they can.

The *Grand-Wardens* and the *Stewards* are to account for all the Money they receive, or expend, to the *Grand-Lodge*, after Dinner, or when the *Grand-Lodge* ſhall think fit to receive their Accounts.

If the **Grand-Maſter** pleaſes, he may in due time ſummon all the *Maſters* and *Wardens* of *Lodges* to conſult with them about ordering the *Grand-Feaſt*, and about any Emergency or accidental thing relating thereunto, that may require Advice; or elſe to take it upon himſelf altogether.

XXV. The *Maſters* of *Lodges* ſhall each appoint one experienc'd and diſcreet *Fellow-Craft* of his *Lodge*, to compoſe a COMMITTEE, conſiſting of one from every *Lodge*, who ſhall meet to receive, in a convenient Apartment, every Perſon that brings a Ticket, and ſhall have

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have Power to diſcourſe him, if they think fit, in order to admit him, or debar him, as they ſhall ſee cauſe: *Provided* they ſend no Man away before they have acquainted all the Brethren within Doors with the Reaſons thereof, to avoid Miſtakes; that ſo no true Brother may be debarr'd, nor a falſe Brother, or mere Pretender, admitted. This *Committee* muſt meet very early on *St. John's Day* at the Place, even before any Perſons come with Tickets.

XXVI. The GRAND-MASTER ſhall appoint two or more **truſty Brethren** to be Porters, or Door-keepers, who are alſo to be early at the Place, for ſome good Reaſons; and who are to be at the Command of the *Committee.*

XXVII. The *Grand-Wardens*, or the *Stewards*, ſhall appoint beforehand ſuch a Number of Brethren to ſerve at Table as they think fit and proper for that Work; and they may adviſe with the *Maſters* and *Wardens* of *Lodges* about the moſt proper Perſons, if they pleaſe, or may take in ſuch by their Recommendation; for none are to ſerve that Day, but *free* and *accepted Maſons*, that the Communication may be free and harmonious.

XXVIII. All the Members of the *Grand-Lodge* muſt be at the Place long before Dinner, with the *Grand-Maſter*, or his *Deputy*, at their Head, who ſhall retire, and form themſelves. And this is done in order,

1. To receive any *Appeals* duly lodg'd, as above regulated, that the *Appellant* may be heard, and the Affair may be amicably decided before Dinner, if poſſible; but if it cannot, it muſt be delay'd till after the *new Grand-Maſter* is elected; and if it cannot be decided after Dinner, it may be delay'd, and referr'd to a *particular Committee*, that ſhall quietly adjuſt it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preſerv'd.

2. To prevent any Difference or Diſguſt which may be feared to ariſe that Day; that no Interruption may be given to the Harmony and Pleaſure of the GRAND FEAST.

3. To conſult about whatever concerns the Decency and Decorum

of the *Grand-Aſſembly*, and to prevent all Indecency and ill Manners, the Aſſembly being promiſcuous.

4. To receive and conſider of any good Motion, or any momentous and important Affair, that ſhall be brought from the particular *Lodges*, by their Repreſentatives, the ſeveral *Maſters* and *Wardens*.

XXIX. After theſe things are diſcuſs'd, the **Grand-Maſter** and his *Deputy*, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treaſurer*, the *Clerks*, and every other Perſon, ſhall withdraw, and leave the *Maſters* and *Wardens* of the particular *Lodges* alone, in order to conſult amicably about electing a NEW GRAND-MASTER, or continuing the *preſent*, if they have not done it the Day before; and if they are unanimous for continuing the *preſent* Grand-Maſter, his *Worſhip* ſhall be call'd in, and humbly deſir'd to do the *Fraternity* the Honour of ruling them for the Year enſuing: And after Dinner it will be known whether he accepts of it or not: For it ſhould not be diſcover'd but by the Election itſelf.

XXX. Then the *Maſters* and *Wardens*, and all the Brethren, may converſe promiſcuouſly, or as they pleaſe to ſort together, until the Dinner is coming in, when every Brother takes his Seat at *Table*.

XXXI. Some time after Dinner the GRAND-LODGE is form'd, not in Retirement, but in the Preſence of all the Brethren, who yet are not Members of it, and muſt not therefore ſpeak until they are deſir'd and allow'd.

XXXII. If the **Grand-Maſter** of laſt Year has conſented with the *Maſter* and *Wardens* in private, before Dinner, to continue for the Year enſuing; then *one* of the *Grand-Lodge*, deputed for that purpoſe, *ſhall repreſent to all the Brethren his* WORSHIP'S *good Government*, &c. And turning to him, ſhall, in the Name of the *Grand-Lodge*, humbly requeſt him to do the FRATERNITY *the great Honour* (if nobly born, if not) *the great Kindneſs* of continuing to be their *Grand-Maſter* for the Year enſuing. And his *Worſhip* declaring his Conſent by a Bow or a Speech, as he pleaſes, the ſaid *deputed Members* of the GRAND-LODGE ſhall proclaim him **Grand-Maſter**, and

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all the Members of the *Lodge* ſhall ſalute him in due Form. And all the Brethren ſhall for a few Minutes have leave to declare their Satisfaction, Pleaſure, and Congratulation.

XXXIII. But if either the *Maſter* and *Wardens* have not in private, this Day before Dinner, nor the Day before, deſir'd the *laſt* Grand-Maſter to continue in the *Maſterſhip* another Year; or if he, when deſir'd, has not conſented: Then,

The *laſt* GRAND-MASTER ſhall nominate his Succeſſor for the Year enſuing, who, if unanimouſly approv'd by the *Grand-Lodge*, and if there preſent, ſhall be proclaim'd, ſaluted, and congratulated the *new* Grand-Maſter as above hinted, and immediately inſtall'd by the *laſt Grand-Maſter*, according to Uſage.

XXXIV. But if that Nomination is not unanimouſly approv'd, the *new Grand-Maſter* ſhall be choſen immediately by *Ballot*, every *Maſter* and *Warden* writing his Man's Name, and the *laſt Grand-Maſter* writing his Man's Name too; and the Man, whoſe Name the *laſt Grand-Maſter* ſhall firſt take out, caſually or by chance, ſhall be GRAND-MASTER for the Year enſuing; and if preſent, he ſhall be proclaim'd, ſaluted, and congratulated, as above hinted, and forthwith inſtall'd by the *laſt Grand-Maſter*, according to Uſage.

XXXV. The *laſt* GRAND-MASTER thus continued, or the new GRAND-MASTER thus inſtall'd, ſhall next nominate and appoint his *Deputy* Grand-Maſter, either the laſt or a new one, who ſhall be alſo declar'd, ſaluted and congratulated as above hinted.

The Grand-Maſter ſhall alſo nominate the *new* GRAND-WARDENS, and if unanimouſly approv'd by the *Grand-Lodge*, ſhall be declar'd, ſaluted, and congratulated, as above hinted; but if not, they ſhall be choſen by *Ballot*, in the ſame way as the *Grand-Maſter*: As the *Wardens* of private *Lodges* are alſo to be choſen by *Ballot* in each *Lodge*, if the Members thereof do not agree to their *Maſter's* Nomination.

XXXVI. But if the BROTHER, whom the preſent *Grand-Maſter* ſhall nominate for his *Succeſſor*, or whom the Majority of the *Grand-Lodge* ſhall happen to chuſe by Ballot, is, by Sickneſs or other neceſſary

neceſſary Occaſion, abſent from the *Grand-Feaſt*, he cannot be proclaim'd the NEW GRAND-MASTER, unleſs the *old Grand-Maſter*, or ſome of the *Maſters* and *Wardens* of the Grand-Lodge can vouch, upon the *Honour* of a *Brother*, that the ſaid Perſon, ſo nominated or choſen, will readily accept of the ſaid Office; in which caſe the *old* Grand-Maſter ſhall act as Proxy, and ſhall nominate the *Deputy* and *Wardens* in his Name, and in his Name alſo receive the uſual Honours, Homage, and Congratulation.

XXXVII. Then the Grand-Maſter ſhall allow any Brother, *Fellow-Craft*, or *Apprentice* to ſpeak, directing his Diſcourſe to his *Worſhip*; or to make any Motion for the good of the Fraternity, which ſhall be either immediately conſider'd and finiſh'd, or elſe referr'd to the Conſideration of the *Grand-Lodge* at their next *Communication*, ſtated or occaſional. When that is over,

XXXVIII. The GRAND-MASTER or his *Deputy*, or ſome Brother appointed by him, ſhall harangue all the Brethren, and give them good Advice: And laſtly, after ſome other Tranſactions, that cannot be written in any Language, the Brethren may go away or ſtay longer, as they pleaſe.

XXXIX. Every *Annual* GRAND-LODGE has an inherent Power and Authority to make *new Regulations*, or to alter theſe, for the real Benefit of this *ancient Fraternity*: Provided always that *the old* LAND-MARKS *be carefully preſerv'd*, and that ſuch Alterations and *new Regulations* be propoſed and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feaſt*; and that they be offered alſo to the Peruſal of all the Brethren before Dinner, in writing, even of the youngeſt *Apprentice*; the Approbation and Conſent of the *Majority* of all the Brethren preſent being abſolutely neceſſary to make the ſame binding and obligatory; which muſt, after Dinner, and after the *new Grand-Maſter* is inſtall'd, be ſolemnly deſir'd; as it was deſir'd and obtain'd for theſe REGULATIONS, when propos'd by the GRAND-LODGE, to about 150 Brethren, on *St. John Baptiſt's Day*, 1721.

POST-

POSTSCRIPT.

Here follows the Manner of conſtituting a **New Lodge,** as practis'd by his *Grace* the DUKE of WHARTON, the preſent *Right Worſhipful* **Grand-Maſter**, according to the ancient Uſages of *Maſons.*

A **New Lodge,** for avoiding many Irregularities, ſhould be ſolemnly conſtituted by the *Grand-Maſter*, with his *Deputy* and *Wardens*; or in the *Grand-Maſter*'s Abſence, the *Deputy* ſhall act for his *Worſhip*, and ſhall chuſe ſome *Maſter* of a *Lodge* to aſſiſt him; or in caſe the *Deputy* is abſent, the *Grand-Maſter* ſhall call forth ſome *Maſter* of a *Lodge* to act as *Deputy pro tempore.*

The *Candidates*, or the new Maſter and Wardens, being yet among the *Fellow-Craft*, the GRAND-MASTER ſhall ask his *Deputy* if he has examin'd them, and finds the Candidate *Maſter* well skill'd in the *noble Science* and the *royal Art*, and duly inſtructed in our *Myſteries*, *&c.* And the *Deputy* anſwering in the affirmative, he ſhall (by the *Grand-Maſter*'s Order) take the *Candidate* from among his Fellows, and preſent him to the *Grand-Maſter*; ſaying, *Right worſhipful* GRAND-MASTER, *the Brethren here deſire to be form'd into a* new Lodge; *and I preſent this my worthy* Brother *to be their* Maſter, *whom I know to be of good Morals and great Skill, true and truſty, and a Lover of the whole* Fraternity, *whereſoever diſpers'd over the Face of the* Earth.

Then the GRAND-MASTER, placing the *Candidate* on his left Hand, having ask'd and obtain'd the unanimous Conſent of all the Brethren, ſhall ſay; *I conſtitute and form theſe good Brethren into a* new Lodge, *and appoint you the* Maſter *of it, not doubting of your Capacity and Care to preſerve the* Cement *of the* LODGE, &c. with ſome other Expreſſions that are proper and uſual on that Occaſion, but not proper to be written.

Upon

Upon this the *Deputy* ſhall rehearſe the *Charges* of a *Maſter*, and the GRAND-MASTER ſhall ask the *Candidate*, ſaying, *Do you ſubmit to theſe* Charges, *as* Maſters *have done in all Ages?* And the CANDIDATE ſignifying his cordial Submiſſion thereunto, the Grand-Maſter ſhall, by certain ſignificant Ceremonies and ancient Uſages, inſtall him, and preſent him with the *Conſtitutions*, the *Lodge-Book*, and the *Inſtruments* of his Office, not all together, but one after another; and after each of them, the *Grand-Maſter*, or his *Deputy*, ſhall rehearſe the ſhort and pithy *Charge* that is ſuitable to the thing preſented.

After this, the Members of this *new Lodge*, bowing all together to the *Grand-Maſter*, ſhall return his *Worſhip* Thanks, and immediately do their *Homage* to their *new Maſter*, and ſignify their Promiſe of Subjection and Obedience to him by the uſual *Congratulation*.

The *Deputy* and the *Grand-Wardens*, and any other Brethren preſent, that are not Members of this *new Lodge*, ſhall next congratulate the *new Maſter*; and he ſhall return his becoming Acknowledgments to the GRAND-MASTER firſt, and to the reſt in their Order.

THEN the *Grand-Maſter* deſires the *new Maſter* to enter immediately upon the Exerciſe of his Office, in chuſing his *Wardens*. And the NEW MASTER calling forth two *Fellow-Craft*, preſents them to the *Grand-Maſter* for his Approbation, and to the *new Lodge* for their Conſent. And that being granted,

The *ſenior* or *junior* GRAND-WARDEN, or ſome Brother for him, ſhall rehearſe the *Charges* of *Wardens*; and the *Candidates* being ſolemnly ask'd by the *new Maſter*, ſhall ſignify their Submiſſion thereunto.

Upon which the NEW MASTER, preſenting them with the *Inſtruments* of their *Office*, ſhall, in due Form, inſtall them in their proper Places; and the Brethren of that *new Lodge* ſhall ſignify their Obedience to the *new Wardens* by the uſual *Congratulation*.

And this LODGE being thus compleatly conſtituted, ſhall be regiſter'd in the *Grand-Maſter's* Book, and by his Order notify'd to the *other Lodges*.

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APPROBATION.

WHereas by the Confuſions occaſion'd in the Saxon, Daniſh, and Norman Wars, the *Records* of *Maſons* have been much vitiated, the *Free* Maſons of *England* twice thought it neceſſary to correct their CONSTITUTIONS, CHARGES, and REGULATIONS; firſt in the Reign of *King* ATHELSTAN the Saxon, and long after in the Reign of *King* EDWARD IV. the Norman: And WHEREAS the old *Conſtitutions* in *England* have been much interpolated, mangled, and miſerably corrupted, not only with falſe Spelling, but even with many falſe Facts and groſs Errors in *Hiſtory* and *Chronology*, through Length of Time, and the Ignorance of *Tranſcribers*, in the dark illiterate Ages, before the Revival of *Geometry* and ancient *Architecture*, to the great Offence of all the learned and judicious *Brethren*, whereby alſo the *Ignorant* have been deceiv'd.

And our late *Worthy* Grand-Maſter, *his Grace the* DUKE of MONTAGU, having order'd the *Author* to peruſe, correct, and digeſt, into a new and better Method, the *Hiſtory*, *Charges*, and *Regulations*, of the *ancient* FRATERNITY; He has accordingly examin'd ſeveral Copies from *Italy* and *Scotland*, and ſundry Parts of *England*, and from thence, (tho' in many things erroneous) and from ſeveral other ancient Records of *Maſons*, he has drawn forth the above-written *new* CONSTITUTIONS, with the Charges and *General* Regulations. And the *Author* having ſubmitted the whole to the Peruſal and Corrections of the *late* and *preſent* DEPUTY *Grand-Maſters*, and of other learned *Brethren*; and alſo of the *Maſters* and *Wardens* of particular *Lodges* at their *Quarterly Communication*: He did regularly deliver them to the late GRAND-MASTER himſelf, the ſaid DUKE of MONTAGU, for his Examination, Correction, and Approbation; and His Grace, by the Advice of ſeveral *Brethren*, order'd the ſame to be handſomely printed for the uſe of the *Lodges*, though they were not quite ready for the Preſs during his *Maſterſhip*.

THEREFORE We, the *preſent* GRAND-MASTER of the Right Worſhipful and moſt ancient *Fraternity* of *Free* and *Accepted Maſons*, the DEPUTY *Grand-Maſter*, the *Grand-Wardens*, the *Maſters* and *Wardens* of particular *Lodges* (with the Conſent of the *Brethren* and *Fellows* in and about the *Cities* of LONDON and WESTMINSTER) having alſo peruſed this Performance, DO JOIN our laudable Predeceſſors in our ſolemn *Approbation* thereof, as what We believe will fully anſwer the End propoſed; all the valuable Things of the old *Records* being retain'd, the Errors in *Hiſtory* and *Chronology* corrected, the falſe Facts and the improper Words omitted, and the whole digeſted in a new and better *Method*.

And we ordain That these be receiv'd in every particular *Lodge* under our Cognizance, as the ONLY CONSTITUTIONS of *Free* and *Accepted Masons* amongst us, to be read at the making of *new Brethren*, or when the *Master* shall think fit; and which the *new Brethren* should peruse before they are made.

PHILIP Duke of WHARTON **Grand-Master,**

J. T. DESAGULIERS L. L. D. and F. R. S.

DEPUTY *Grand-Master.*

Joshua Timson } *Grand-Wardens.*
William Hawkins }

And the *Masters* and *Wardens* of particular *Lodges, viz.*

I. THOMAS MORRIS, *sen.* Master.
John Bristow } *Wardens.*
Abraham Abbot }

II. RICHARD HAIL Master.
Philip Wolverston } *Wardens.*
John Doyer }

III. JOHN TURNER Master.
Anthony Sayer } *Wardens.*
Edward Cale }

IV. Mr. GEORGE PAYNE Master.
Stephen Hall M. D. } *Wardens.*
Francis Sorell Esq; }

V. Mr. MATH. BIRKHEAD Master.
Francis Baily } *Wardens.*
Nicholas Abraham }

VI. WILLIAM READ Master.
John Glover } *Wardens.*
Robert Cordell }

VII. HENRY BRANSON Master.
Henry Lug } *Wardens.*
John Townshend }

VIII. Master.
Jonathan Sisson } *Wardens.*
John Shipton }

IX. GEORGE OWEN M. D. Master.
Eman Bowen } *Wardens.*
John Heath }

X. Master.
John Lubton } *Wardens.*
Richard Smith }

XI. FRANCIS Earl of DALKEITH Master.
Capt. *Andrew Robinson* } *Wardens.*
Col. *Thomas Inwood* }

XII. JOHN BEAL M. D. and F. R. S. Master.
Edward Pawlet Esq; } *Wardens.*
Charles More Esq; }

XIII. THOMAS MORRIS *jun.* Master.
Joseph Ridler } *Wardens.*
John Clark }

XIV. THOMAS ROBBE *Esq;* Master.
Thomas Grave } *Wardens.*
Bray Lane }

XV. Mr. JOHN SHEPHERD Master.
John Senex } *Wardens.*
John Bucler }

XVI. JOHN GEORGES *Esq;* Master.
Robert Gray Esq; } *Wardens.*
Charles Grymes Esq; }

XVII. JAMES ANDERSON A. M. } Master.
The Author of *this* Book. }
Gwinn Vaughan Esq; } *Wardens.*
Walter Greenwood Esq; }

XVIII. THOMAS HARBIN Master.
William Attley } *Wardens.*
John Saxon }

XIX. ROBERT CAPELL Master.
Isaac Mansfield } *Wardens.*
William Bly }

XX. JOHN GORMAN Master.
Charles Garey } *Wardens.*
Edward Morphey }

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THE

MASTER's SONG:

OR, THE

HISTORY of *MASONRY*.

By the Author.

To be ſung with a *Chorus*, when the MASTER ſhall give leave, either one Part only, or all together, as he pleaſes.

PART I.

I.

ADAM, the firſt of humane Kind,
Created with GEOMETRY
Imprinted on his *Royal* Mind,
Inſtructed ſoon his *Progeny*
CAIN and SETH, who then improv'd
The lib'ral *Science* in the *Art*
Of ARCHITECTURE, which they lov'd,
And to their Offspring did impart.

II.

CAIN a City fair and ſtrong
Firſt built, and call'd it *Conſecrate*,
From ENOCH's Name, his eldeſt Son,
Which all his Race did imitate:
But *godly* ENOCH, of *Seth*'s Loins,
Two Columns rais'd with mighty Skill:
And all his Family enjoins
True *Colonading* to fullfil.

III.

Our Father NOAH next appear'd,
A *Maſon* too divinely taught;
And by divine Command uprear'd
The ARK, that held a goodly Fraught:
'Twas built by true *Geometry*,
A Piece of *Architecture* fine;
Helpt by his Sons, in *number* THREE,
Concurring in the *grand Deſign*.

IV.

So from the gen'ral *Deluge* none
Were ſav'd, but *Maſons* and their *Wives*;
And all Mankind from them alone
Deſcending, *Architecture* thrives;
For they, when multiply'd amain,
Fit to diſperſe and fill the Earth,
In SHINAR's large and lovely Plain
To MASONRY gave ſecond Birth.

V.

For moſt of *Mankind* were employ'd,
To build the *City* and the *Tow'r*:
The *Gen'ral Lodge* was overjoy'd,
In ſuch Effects of *Maſons* Pow'r:
'Till vain Ambition did provoke
Their Maker to confound their *Plot*;
Yet tho' with Tongues confus'd they ſpoke,
The learned *Art* they ne'er forgot.

Chorus.

Who can unfold the Royal Art?
Or ſing its Secrets *in a* Song?
They're ſafely kept in Maſon's HEART,
And to the ancient Lodge *belong*.

[*Stop here to drink the preſent* GRAND-MASTER's *Health*.

PART II.

I.

THUS when from BABEL they (diſperſe
In Colonies to diſtant Climes,
All *Maſons true*, who could rehearſe
Their Works to thoſe of after Times;
King NIMROD fortify'd his Realm,
By Caſtles, Tow'rs, and Cities fair:
MITZRA'M, who rul'd at *Egypt's* Helm,
Built *Pyramids* ſtupendous there.

II.

Nor JAPHET, and his gallant Breed,
Did leſs in *Maſonry* prevail;
Nor SHEM, and thoſe that did ſucceed
To promis'd Bleſſings by Entail;
For Father ABRAM brought from UR
Geometry, the Science good;
Which he reveal'd, without demur,
To all deſcending from his Blood.

III.

Nay JACOB'S Race at length were (taught,
To lay aſide the Shepherd's *Crook*,
To uſe *Geometry* were brought,
Whilſt under *Phar'oh's* cruel Yoke;
'Till MOSES *Maſter-Maſon* roſe,
And led the HOLY LODGE from (thence,
All *Maſons* train'd, to whom he choſe,
His curious Learning to diſpenſe.

IV.

AHOLIAB and BEZALEEL,
Inſpired Men, the TENT uprear'd;
Where the *Shechinah* choſe to dwell,
And *Geometrick Skill* appear'd:
And when theſe valiant *Maſons* fill'd
Canaan, the learn'd PHENICIANS knew
The Tribes of *Iſra'l* better ſkill'd
In *Architecture* firm and true.

V.

For DAGON'S Houſe in *Gaza* Town,
Artfully propt by COLUMNS *two*;
By SAMSON'S mighty Arms pull'd down
On *Lords Philiſtian*, whom it ſlew;
Tho' 'twas the fineſt Fabrick rais'd
By *Canaan's* Sons, could not compare
With the Creator's *Temple* prais'd,
For glorious Strength and Structure (fair.

VI.

But here we ſtop a while to toaſt
Our MASTER'S Health and *Wardens* (both;
And warn you all to ſhun the Coaſt
Of *Samſon's* Shipwrackt Fame and (Troth;
His *Secrets* once to WIFE diſclos'd,
His Strength was fled, his Courage (tam'd,
To cruel Foes he was expos'd,
And never was a *Maſon* nam'd.

Chorus.

Who can unfold the Royal Art?
Or ſing its Secrets *in a* Song?
They're ſafely kept in Maſon's HEART,
And to the ancient Lodge *belong.*

[*Stop here to drink the Health of the* Maſter *and* Wardens *of this particular Lodge.*

PART

PART III.

I.

WE ſing of MASONS ancient Fame,
When *fourſcore Thouſand* Craftſmen ſtood,
Under the MASTERS of great Name,
Three Thouſand and *ſix Hundred* good,
Employ'd by SOLOMON the *Sire*,
And *Gen'ral* MASTER-MASON too;
As HIRAM was in ſtately *Tyre*,
Like *Salem* built by *Maſons true*.

II.

The *Royal Art* was then divine,
The *Craſtſmen* counſell'd from above,
The *Temple* did all Works outſhine,
The wond'ring World did all approve;
Ingenious Men, from every Place,
Came to ſurvey the glorious *Pile*;
And, when return'd, began to trace,
And imitate its lofty *Style*.

III.

At length the GRECIANS came to know
Geometry, and learnt the Art,
Which great PYTHAGORAS did ſhow,
And glorious EUCLID did impart;
Th' amazing ARCHIMEDES too,
And many other Scholars good;
'Till *ancient* ROMANS did review
The *Art*, and *Science* underſtood.

IV.

But when *proud* ASIA they had quell'd,
And GREECE and EGYPT overcome,
In *Architecture* they excell'd,
And brought the Learning all to ROME;
Where wiſe VITRUVIUS, *Maſter* prime
Of *Architects*, the *Art* improv'd,
In *Great* AUGUSTUS' peaceful Time,
When *Arts* and *Artiſts* were belov'd.

V.

They brought the Knowledge from the *Eaſt*;
And as they made the Nations yield,
They ſpread it thro' the *North* and *Weſt*,
And taught the World the *Art to build*;
Witneſs their *Citadels* and *Tow'rs*,
To fortify their *Legions* fine,
Their *Temples*, *Palaces*, and *Bow'rs*,
That ſpoke the Maſons GRAND DESIGN.

VI.

Thus mighty *Eaſtern Kings*, and ſome
Of *Abram*'s Race, and Monarchs good,
Of *Egypt*, *Syria*, *Greece*, and *Rome*,
True *Architecture* underſtood:
No wonder then if *Maſons* join,
To celebrate thoſe *Maſon-Kings*,
With ſolemn Note and flowing Wine,
Whilſt ev'ry *Brother* jointly ſings.

Chorus.

Who can unfold the Royal Art?
Or ſing its Secrets *in a Song?*
They're ſafely kept in Maſon's HEART,
And to the ancient Lodge *belong.*

[*Stop here to drink to the glorious Memory of Emperors, Kings, Princes, Nobles, Gentry, Clergy, and learned Scholars, that ever propagated the* Art.

PART

PART IV.

I.

OH! glorious Days for *Maſons* wiſe,
O'er all the *Roman* EMPIRE when
Their *Fame*, reſounding to the Skies,
Proclaim'd them good and uſeful Men;
For many Ages thus employ'd,
Until the **Goths**, with warlike Rage,
And brutal Ignorance, deſtroy'd
The Toil of many a learned Age.

II.

But when the *conqu'ring* **Goths** were (brought
T'embrace the *Chriſtian Faith*, they (found
The Folly that their Fathers wrought,
In loſs of *Architecture* found.
At length their Zeal for *ſtately* FANES,
And wealthy Grandeur, when at (Peace,
Made them exert their utmoſt Pains,
Their **Gothick Buildings** to up- (raiſe.

III.

Thus many a ſumptuous *lofty* PILE
Was rais'd in every *Chriſtian* Land,
Tho' not conform to *Roman* STYLE,
Yet which did REVERENCE com- (mand:
The KING and **Craft** agreeing ſtill,
In well-form'd *Lodges* to ſupply
The mournful Want of *Roman* Skill
With their new ſort of *Maſonry*.

IV.

For many Ages this prevails,
Their Work is *Architecture* deem'd;
In ENGLAND, SCOTLAND, IRELAND, (WALES,
The *Craftſmen* highly are eſteem'd,
By KINGS, as **Maſters** of the *Lodge*,
By many a *wealthy noble* **Peer**,
By LORD and *Laird*, by **Prieſt** and (JUDGE,
By all the People every where.

V.

So Maſons *ancient Records* tell,
King **Athelſtan**, of *Saxon* Blood,
Gave them a Charter free to dwell
In LOFTY LODGE, with Orders good,
Drawn from old Writings by his Son,
Prince EDWIN, GENERAL-MASTER (bright,
Who met at *York* the Brethren ſoon,
And to that *Lodge* did all recite.

VI.

Thence were their *Laws* and *Charges* fine
In ev'ry Reign obſerv'd with Care,
Of **Saxon, Daniſh, Norman** *Line*,
Till *Britiſh* CROWNS united were:
The Monarch Firſt of this *whole* ISLE
Was learned JAMES, a *Maſon King*,
Who *Firſt* of *Kings* reviv'd the Style
Of *Great* AUGUSTUS: Therefore ſing.

Chorus.

Who can unfold the Royal Art?
Or ſing its Secrets *in a Song?*
They're ſafely kept in Maſon's HEART,
And to the ancient Lodge *belong.*

{*Stop here to drink to the happy Memory of all the Revivers of the ancient* Auguſtan Style.

PART

PART V.

I.

THUS tho' in *Italy* the Art
From **Gothick Rubbish** firſt was (rais'd;
And *Great* PALLADIO did impart
A Style by *Maſons* juſtly prais'd:
Yet here his *mighty Rival* JONES,
Of *Britiſh* Architects the *Prime*,
Did build ſuch glorious Heaps of Stones,
As ne'er were match'd ſince CÆSAR's (Time.

II.

King CHARLES the *Firſt*, a *Maſon* too,
With ſeveral *Peers* and wealthy Men,
Employ'd him and his *Craftſmen* true,
'Till wretched *Civil Wars* began.
But after *Peace* and *Crown* reſtor'd,
Tho' LONDON was in Aſhes laid,
By *Maſons* Art and good Accord,
A finer LONDON rear'd its Head.

III.

King CHARLES the *Second* raiſed then
The fineſt *Column* upon Earth,
Founded *St. Paul's*, that ſtately *Fane*,
And *Royal Change*, with Joy and Mirth:
But afterwards the *Lodges* fail'd,
Till *Great* NASSAU the Taſt reviv'd,
Whoſe bright Example ſo prevail'd,
That ever ſince the *Art* has thriv'd.

IV.

Let other *Nations* boaſt at will,
GREAT BRITAIN now will yield to (none,
For true *Geometry* and Skill,
In building *Timber*, *Brick*, and *Stone*;
For *Architecture* of each ſort,
For *curious* LODGES, where we find
The *Noble* and the *Wiſe* reſort,
And drink with *Craftſmen* true and (kind.

V.

Then let good *Brethren* all rejoice,
And fill their Glaſs with chearful (Heart;
Let them expreſs with grateful Voice
The Praiſes of the *wond'rous* ART:
Let ev'ry Brother's *Health* go round,
Not *Fool* or *Knave*, but MASON TRUE;
And let our MASTER's Fame reſound,
The *noble Duke* of MONTAGU.

Chorus.

Who can unfold the Royal Art?
Or ſing its Secrets *in a Song?*
They're ſafely kept in Maſon's HEART,
And to the ancient Lodge *belong.*

THE

WARDEN'S SONG:

OR, ANOTHER

HISTORY of *MASONRY*.

COMPOS'D

Since the moſt noble Prince PHILIP Duke of WHARTON was choſen GRAND-MASTER.

By the Author.

To be ſung and play'd at the *Quarterly Communication.*

I.

WHEN e'er we are alone,
And evr'y *Stranger* gone,
In *Summer*, *Autumn*, *Winter*, *Spring*,
Begin to play, begin to ſing,
The MIGHTY GENIUS of the *lofty Lodge*,
In ev'ry Age
That did engage (JUDGE,
And well inſpir'd the PRINCE, the PRIEST, the
The NOBLE and the *Wiſe* to join
In rearing *Maſons* GRAND DESIGN.

II.

The GRAND DESIGN to rear,
Was ever *Maſons* Care,
From ADAM down before the *Flood*,
Whoſe *Art* old NOAH underſtood,
And did impart to JAPHET, SHEM, and HAM,
Who taught their *Race*
To build apace
Proud BABEL'S *Town* and *Tow'r*, until it came
To be admir'd too much, and then
Diſperſed were the *Sons* of *Men*.

III.

But tho' their Tongues confus'd
In diſtant Climes they us'd,
They brought from SHINAR Orders good,
To rear the *Art* they underſtood:
Therefore ſing firſt the PRINCES of the Iſles;
Next BELUS *Great*,
Who fixt his Seat
In old *Aſſyria*, building ſtately *Piles*;
And MITZRAIM's *Pyramids* among
The other Subjects of our *Song*.

IV.

And SHEM, who did inſtil
The uſeful wond'rous *Skill*
Into the Minds of Nations great:
And ABRAM next, who did relate
Th' *Aſſyrian* Learning to his Sons, that when
In *Egypt*'s Land,
By *Pharaoh*'s Hand,
Were roughly taught to be moſt skilful Men;
Till their *Grand-Maſter* MOSES roſe,
And them deliver'd from their Foes.

V.

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V.

But who can ſing his Praiſe,
Who did the TENT upraiſe?
Then ſing his Workmen true as Steel,
AHOLIAB and BEZALEEL;
Sing *Tyre* and *Sydon*, and PHENICIANS old.
But SAMSON's Blot
Is ne'er forgot:
He blabb'd his Secrets to his WIFE, that ſold
Her *Husband*, who at laſt pull'd down
The Houſe on all in *Gaza* Town.

VI.

But SOLOMON the King
With ſolemn Note we ſing,
Who rear'd at length the GRAND DESIGN,
By Wealth, and Pow'r, and Art divine;
Helpt by the *learned* HIRAM Tyrian *Prince*,
By *Craftſmen* good,
That underſtood
Wiſe HIRAM ABIF's charming Influence:
He aided *Jewiſh Maſters* bright,
Whoſe curious Works none can recite.

VII.

Theſe glorious *Maſon Kings*
Each thankful Brother ſings,
Who to its Zenith rais'd the *Art*,
And to all Nations did impart
The uſeful Skill: For from the TEMPLE fine,
To ev'ry Land,
And foreign Strand, (DESIGN;
The *Craftſmen* march'd, and taught the GRAND
Of which the KINGS, with mighty *Peers*,
And *learned Men*, were Overſeers.

VIII.

Diana's TEMPLE next,
In *Leſſer* ASIA fixt;
And BABYLON's proud *Walls*, the Seat
Of NEBUCHADNEZAR the *Great*;
The *Tomb* of MAUSOLUS, the *Carian King*;
With many a Pile
Of lofty Style
In AFRICA and *Greater* ASIA, ſing,
In GREECE, in SICILY, and ROME,
That had thoſe Nations overcome.

IX.

Then ſing AUGUSTUS too,
The *Gen'ral Maſter* true,
Who by VITRUVIUS did refine
And ſpread the *Maſons* GRAND DESIGN
Thro' *North* and *Weſt*; till *ancient* BRITONS (choſe
The *Royal* Art
In ev'ry Part,
And *Roman* Architecture could diſcloſe;
Until the **Saxons** warlike *Rage*
Deſtroy'd the Skill of many an Age.

X.

At length the **Gothick Style**
Prevail'd in *Britain's* Iſle,
When *Maſons* GRAND DESIGN reviv'd,
And in their well form'd *Lodges* thriv'd,
Tho' not as formerly in *Roman* Days:
Yet ſing the FANES
Of **Saxons, Danes,** (the Praiſe
Of **Scots, Welch, Iriſh**; but ſing firſt
Of ATHELSTAN and EDWIN *Prince*,
Our *Maſter* of great Influence.

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XI.

And eke the Roman Kings
The *Britiſh Maſon* ſings;
Till *Roman* Style revived there,
And *Britiſh* Crowns united were
In learned JAMES, a *Maſon King*, who rais'd
Fine Heaps of Stones
By INIGO JONES,
That rival'd wiſe PALLADIO, juſtly prais'd
In *Italy*, and *Britain* too,
For Architecture firm and true.

XII.

And thence in ev'ry Reign
Did *Maſonry* obtain
With KINGS, the Noble and the Wiſe,
Whoſe *Fame* reſounding to the Skies,
Excites the preſent Age in *Lodge* to join,
And *Aprons* wear
With Skill and Care,
To raiſe the *Maſons* ancient GRAND DESIGN,
And to revive th' *Auguſtan* STYLE
In many an artful *glorious* PILE.

XIII.

From henceforth ever ſing
The CRAFTSMAN and the KING,
With *Poetry* and *Muſick* ſweet
Reſound their *Harmony* compleat;
And with *Geometry* in skilful Hand,
Due *Homage* pay,
Without Delay, (GRAND:
To WHARTON's *noble* DUKE our MASTER
He rules the *Free-born Sons* of ART,
By Love and Friendſhip, Hand and Heart,

CHORUS.

Who can rehearſe the Praiſe,
In ſoft Poetick Lays,
Or ſolid Proſe, of MASONS *true*,
Whoſe *Art* tranſcends the common View?
Their *Secrets*, ne'er to *Strangers* yet expos'd,
Preſerv'd ſhall be
By *Maſons Free*,
And only to the *ancient Lodge* diſclos'd;
Becauſe they're kept in *Maſons* HEART
By Brethren of the ROYAL ART.

To fill up this Page, it is thought not amiſs to inſert here a Paragraph from an old Record of *Maſons, viz. The* Company *of* Maſons, *being otherwiſe termed* FREE MASONS, *of auncient Staunding and good Reckonning, by means of affable and kind Meetings diverſe Tymes, and as a* loving Brotherhood *ſhould uſe to doe, did frequent this* mutual Aſſembly *in the Tyme of* King HENRY V. *the* 12*th Year of his moſt gracious* Reign. And the ſaid Record deſcribing a *Coat* of *Arms*, much the ſame with *That* of the LONDON COMPANY of *Freemen* Maſons, it is generally believ'd that the ſaid *Company* is deſcended of the ancient *Fraternity*; and that in former Times no Man was made *Free* of that *Company* until he was inſtall'd in ſome *Lodge* of *Free* and *Accepted Maſons*, as a neceſſary Qualification. But that laudable Practice ſeems to have been long in Diſſuetude. The Brethren in foreign Parts have alſo diſcover'd that ſeveral noble and ancient *Societies* and *Orders* of Men have derived their *Charges* and *Regulations* from the *Free Maſons*, (which are now the moſt ancient *Order* upon Earth) and perhaps were originally all Members too of the ſaid ancient and worſhipful *Fraternity*. But this will more fully appear in due time.

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THE

FELLOW-CRAFTS SONG:

By our Brother CHARLES DELAFAYE *Esq;*

To be Sung and Play'd at the Grand-Feast.

I.

HAIL MASONRY! thou *Craft* divine!
Glory of Earth, from Heav'n reveal'd;
Which doſt with Jewels precious ſhine,
From all but *Maſons* Eyes conceal'd.

Chorus.

Thy Praiſes due who can rehearſe
In nervous Proſe, or flowing Verſe?

II.

As Men from Brutes diſtinguiſht are,
A *Maſon* other Men excels;
For what's in Knowledge choice and rare
But in his Breaſt ſecurely dwells?

Chorus.

His ſilent Breaſt *and faithful* Heart
Preſerve the Secrets *of the* Art.

III.

From ſcorching Heat, and piercing Cold;
From Beaſts, whoſe Roar the Foreſt rends;
From the Aſſaults of Warriours bold
The Maſons *Art* Mankind defends.

Chorus.

Be to this Art *due Honour paid,*
From which Mankind receives ſuch Aid.

IV.

Enſigns of State, that feed our Pride,
Diſtinctions troubleſome, and vain!
By *Maſons* true are laid aſide:
Art's free-born *Sons* ſuch Toys diſdain;

Chorus.

Ennobled by the NAME *they bear;*
Diſtinguiſht by the BADGE *they wear.*

V.

Sweet Fellowſhip, from Envy free:
Friendly Converſe of Brotherhood;
The *Lodge*'s laſting Cement be!
Which has for Ages firmly ſtood.

Chorus.

A Lodge, *thus built, for Ages paſt*
Has laſted, and will ever laſt.

VI.

Then in our Songs be Juſtice done
To thoſe who have enrich'd the *Art*,
From Jabal down to BURLINGTON,
And let each Brother bear a Part.

Chorus.

Let noble Maſons *Healths go round;*
Their Praiſe in loftу Lodge *reſound.*

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THE

Enter'd 'PRENTICES SONG.

By our late BROTHER

Mr. MATTHEW BIRKHEAD, deceas'd.

To be ſung when all *grave Buſineſs* is over, and *with the* MASTER'S *Leave.*

I.

COME let us prepare,
We *Brothers* that are
Aſſembled on merry Occaſion;
Let's drink, laugh, and ſing;
Our *Wine* has a Spring:
Here's a Health to an *Accepted* MASON.

II.

The *World* is in pain
Our *Secrets* to gain,
And ſtill let them wonder and gaze on;
They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted* MASON.

III.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,
Why ſo many GREAT MEN of the Nation
Should *Aprons* put on,
To make themſelves one
With a *Free* and an *Accepted* MASON.

IV.

Great KINGS, DUKES, and LORDS,
Have laid by their Swords,
Our *Myſt'ry* to put a good Grace on,
And ne'er been aſham'd
To hear themſelves nam'd
With a *Free* and an *Accepted* MASON.

V.

Antiquity's *Pride*
We have on our ſide,
And it maketh Men juſt in their Station:
There's nought but what's good
To be underſtood
By a *Free* and an *Accepted* MASON.

VI.

Then join *Hand in Hand*,
T'each other firm ſtand,
Let's be merry, and put a bright Face on:
What *Mortal* can boaſt
So NOBLE A TOAST,
As a *Free* and an *Accepted* MASON?

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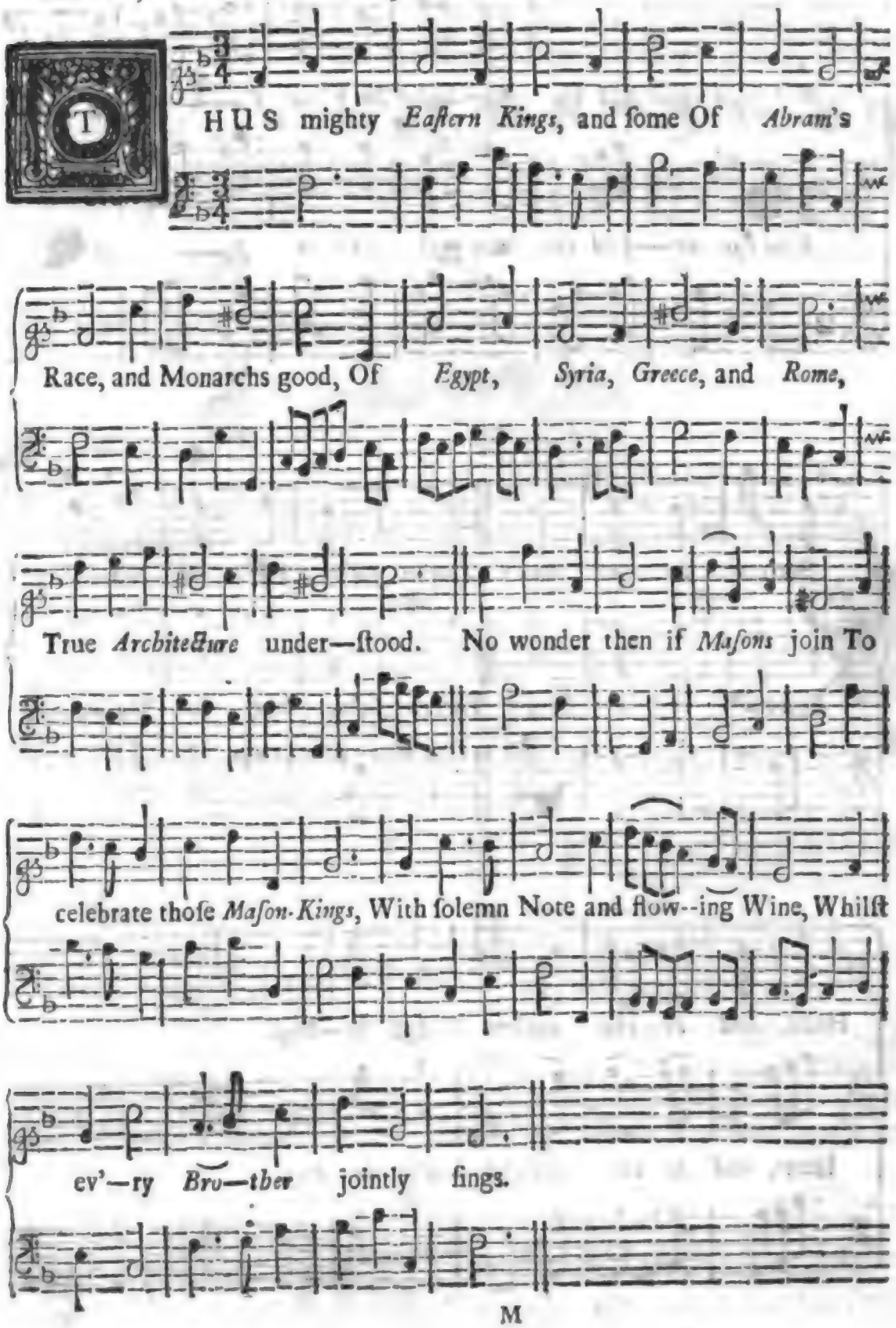
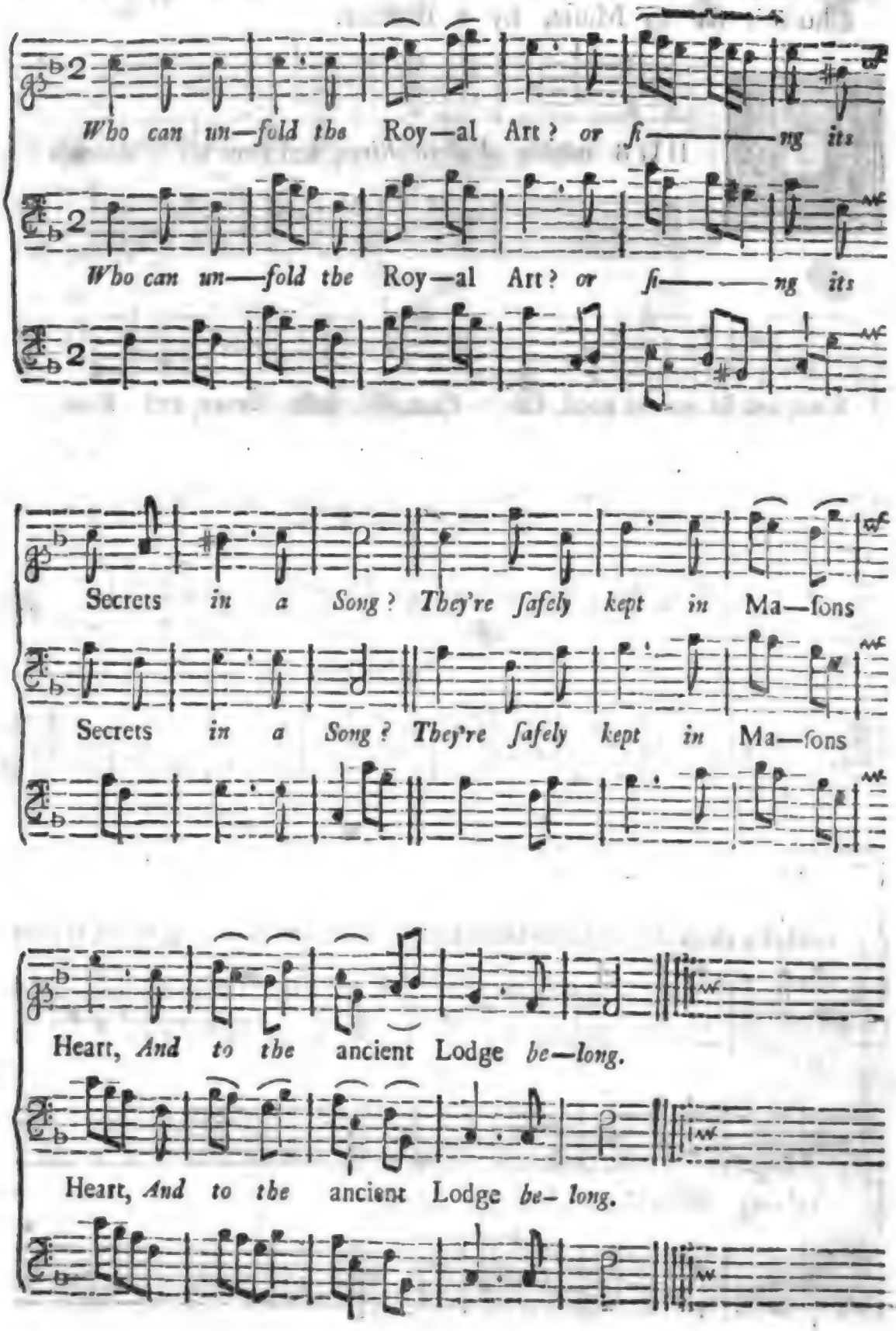
One Verſe of the Third Part of the Maſter's Song, with the Chorus, ſet to Muſic, by a Brother.



CHORUS.



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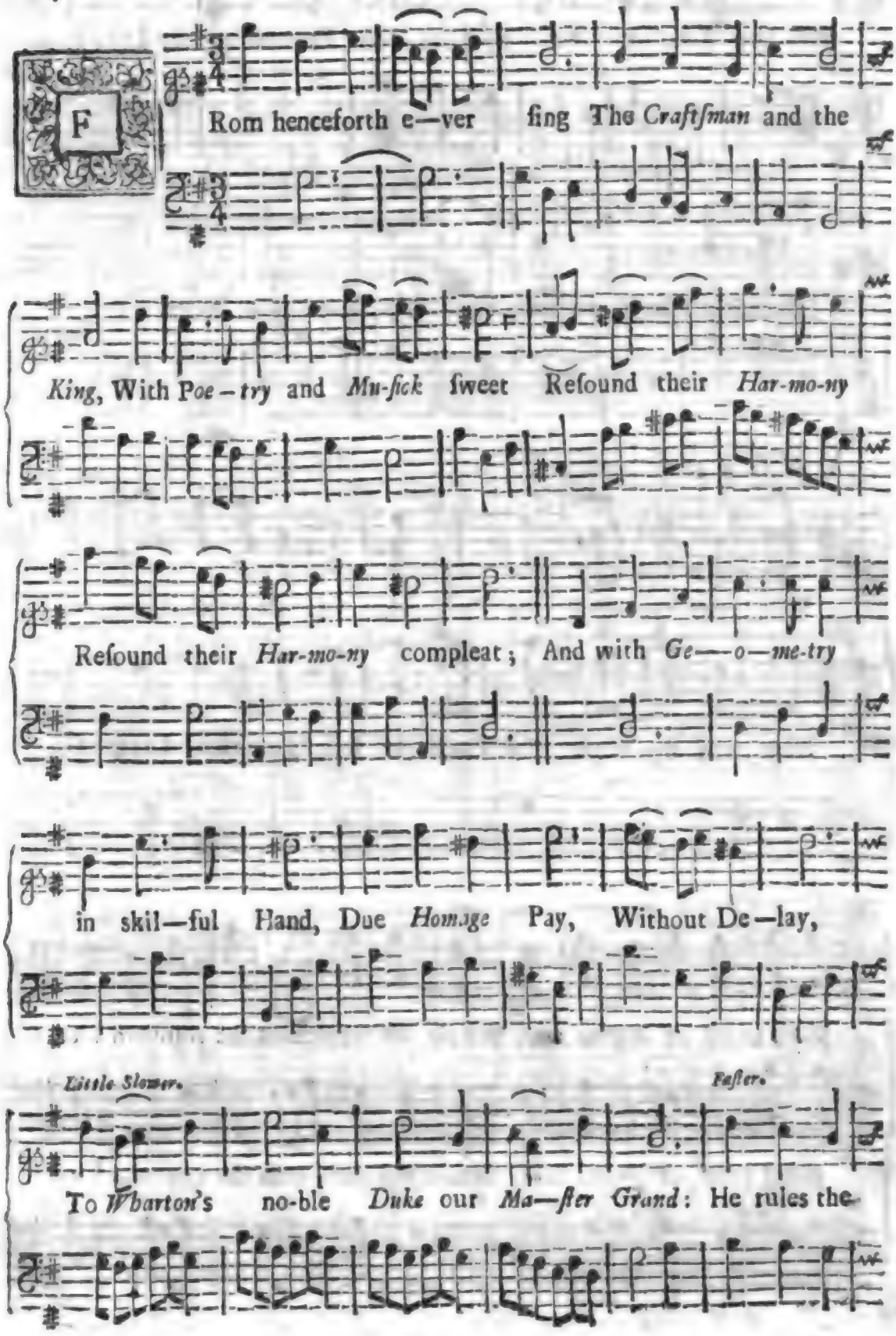
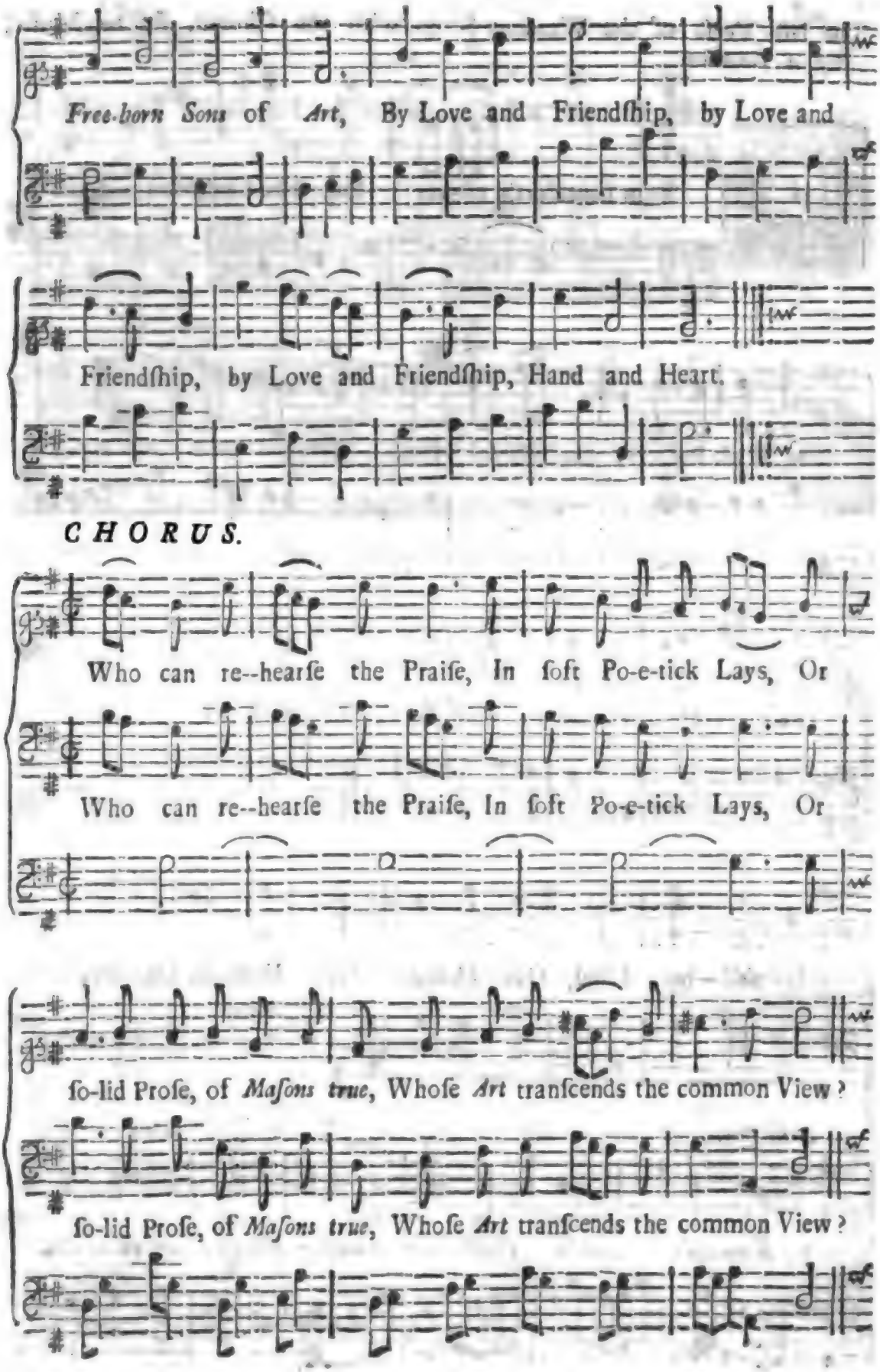
The laſt Verſe of the Wardens Song, with the Chorus, ſet to Muſic, by a Brother.





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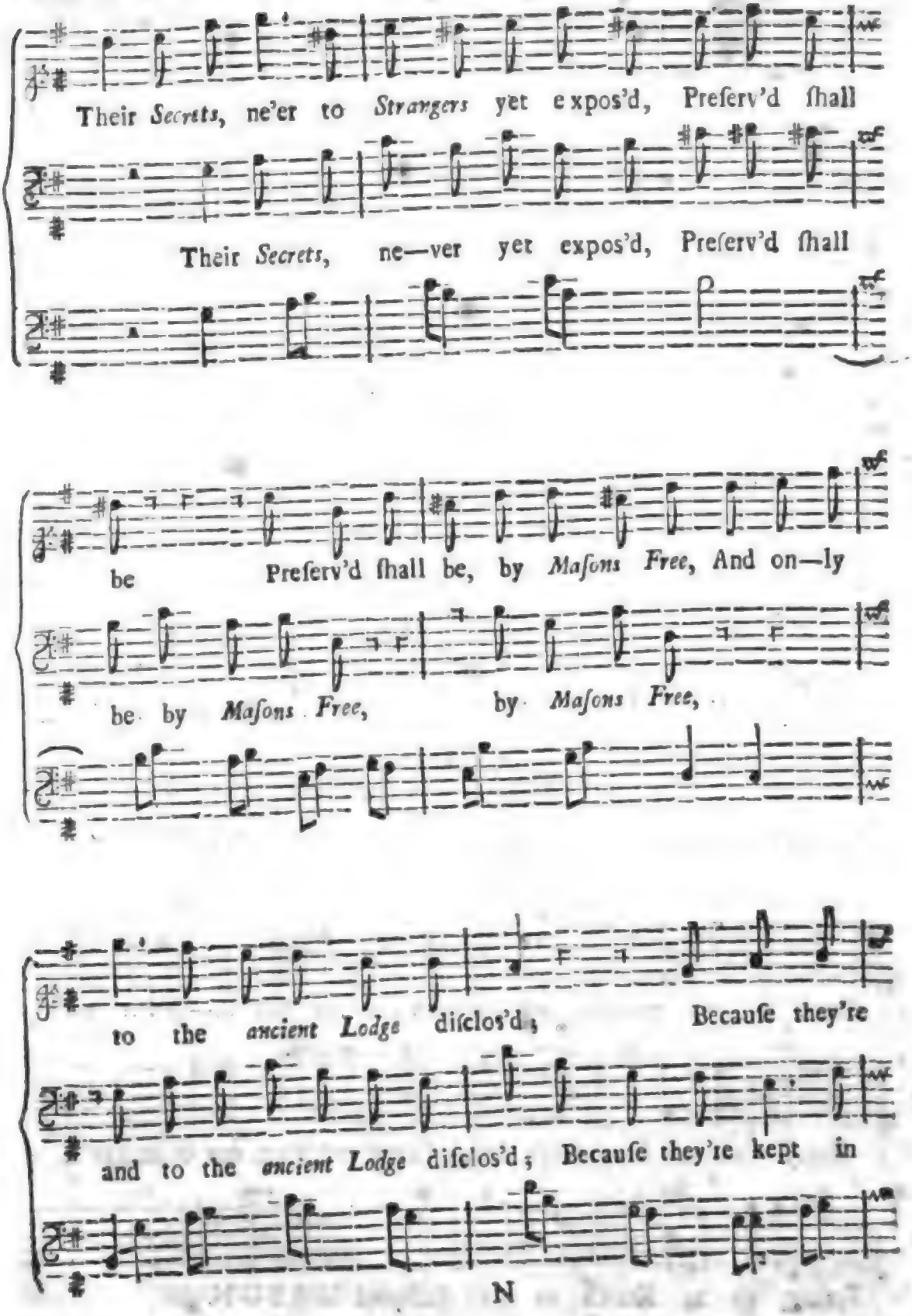
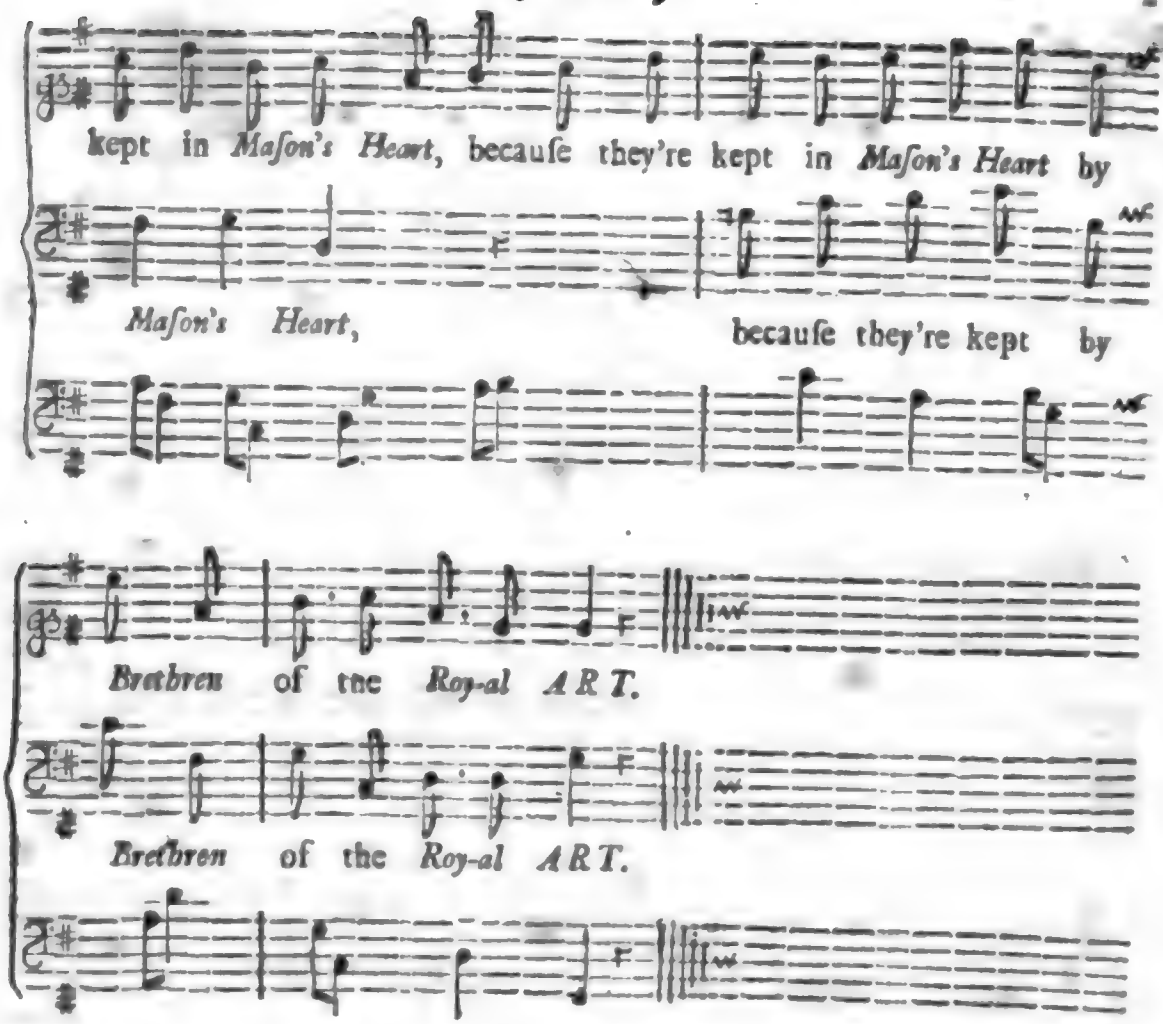
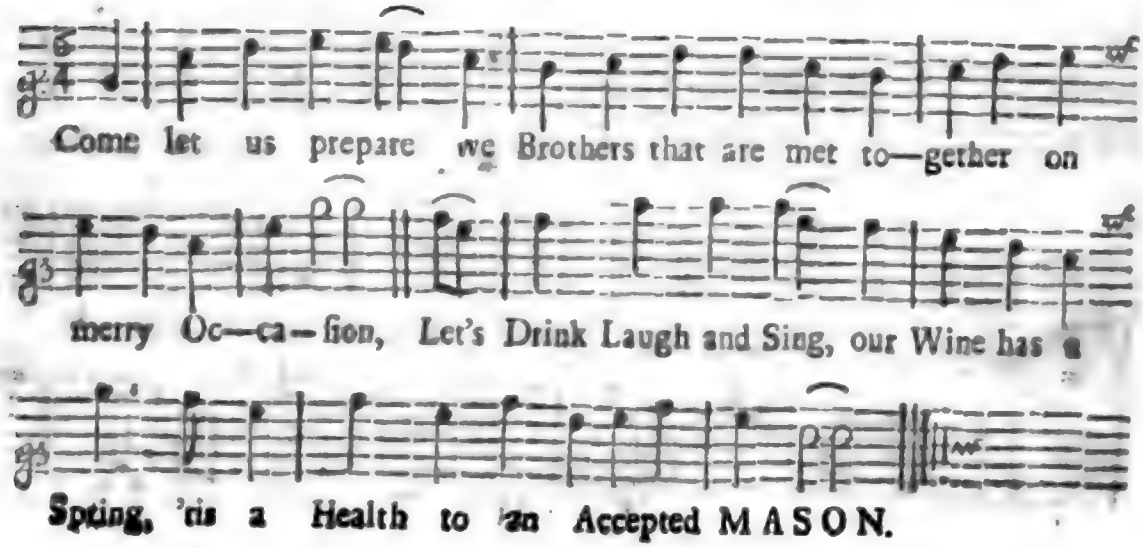
CHORUS.


Their *Secrets*, ne'er to *Strangers* yet expos'd, Preſerv'd ſhall
Their *Secrets*, ne—ver yet expos'd, Preſerv'd ſhall
be Preſerv'd ſhall be, by *Maſons Free*, And on—ly
be by *Maſons Free*, by *Maſons Free*,
to the *ancient Lodge* diſclos'd; Becauſe they're
and to the *ancient Lodge* diſclos'd; Becauſe they're kept in



The TUNE of the Enter'd Prentice's SONG, Compos'd by its Author, Mr. *Birkhead*, Deceas'd.



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The Muſick of the Fellow-Crafts *Song, containing ſeveral Sheets, being too much to be herewith printed, the* Lodge, *to which the* Authors *of the Song and Muſick belong, will afford it in Manuſcript to any other* Lodge, *when deſired.*

LONDON, this 17*th* Day of *January*, 172⅞.

AT the *Quarterly Communication*, This Book, which was undertaken at the Command of His GRACE the DUKE of MONTAGU, our late **Grand Maſter**, having been regularly approved in Manuſcript by the GRAND LODGE, was this Day produced here in Print, and approved by the SOCIETY: Wherefore we do hereby Order the ſame to be Publiſhed, and recommend it for the Uſe of the *Lodges*.

PHILIP DUKE of WHARTON, **Grand Maſter.**

I. T. *Deſaguliers* Deputy **Grand Maſter.**

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